The Christian Century

PUBLISHED WEEKLY

The Strike in Steel
By Clair M. Cook

A New Policy in Missions
By William N. Wysham

Church and Ministry
An Editorial Review

News Reports: India, Georgia, Switzerland
Virginia, East Germany and Oregon

JULY 25, 1956

In This Issue

William N. Wysham

has been secretary of the Office of Literature and Publications of the Presbyterian, U.S.A., foreign missions board since that office was organized in 1949. He has served his church as a missionary in Iran 1920-38, as secretary for its foreign missions board's eastern and western areas, and in other capacities. Dr. Wysham also holds many responsibilities in interdenominational work under the National Council of Churches and the Foreign Missions Conference of North America.

Clair M. Cook

for more than a decade has been a contributor to the Century. A Methodist minister, he is associate director of the National Religion and Labor Foundation.

George Arkell Riggan

is associate professor of systematic theology at Hartford Seminary Foundation, Hartford, Conn.

Allen Wikgren

is professor of New Testament on the federated theological faculty of the University of Chicago.

Frank Wilson Price

born in China of U.S. missionary parents, was himself a Presbyterian, U.S., missionary in that country for almost 30 years. He is now curator of the N.C.C.'s Missionary Research Library in New York city.

John Pitts

is pastor of First Welsh Presbyterian Church, Wilkes-Barre, Pa.

Gurdon C. Oxtoby

is dean of San Francisco Theological Seminary (Presbyterian, U.S.A.), San Anselmo, Calif. A past vice-president of the American Association of Theological Schools, he is now a member of its accrediting commission.

Coming Soon

Theodore A. Gill will attend the World Council of Churches Central Committee meeting in Hungary, the Prague meeting of the World Presbyterian Alliance, and the climactic meetings of the Kirchentag. Watch for his reports.

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The Christian Century

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Harold E. Fey, *Editor*
Theodore A. Gill, *Managing Editor*
Margaret Frakes, *Associate Editor*
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Coming Events

July 25-Aug. 4. Agape Conference for Older Youth, Green Lake, Wis.
July 26-29. Methodist Regional Laymen's Conference; Radio and Television Workshop, Lake Junaluska, N. C.
July 26-Aug. 22. National Church Camp Leaders' Training Session, Matamoras, Pa.
July 27-29. Kirkridge Study Retreat on Intelligent Prayer, Bangor, Pa.; Hal Leiper, leader.
July 27-29. Methodist Regional Young Adult Leadership Training Conference, Camp Lakeshore, Eva, Tenn.
July 27-Aug. 3. American Christian Ashram (National Council of Churches Joint Department of Evangelism), Keuka Park, N. Y.
July 28-Aug. 4. 1956 Summer Conference on Religion in an Age of Science, Star Island, Portsmouth, N. H.
July 28-Aug. 4. American Baptist Convention 2nd Homes and Hospitals Conference, Green Lake, Wis.
July 28-Aug. 5. World Council of Churches Central and Executive Committee Meetings, Budapest, Hungary.
July 28-Aug. 5. Luther League (U.L.C.) Work Camp, Albuquerque, N. M.
July 28-Aug. 11. American Baptist Convention Laboratory Schools, Green Lake, Wis.
July 29-Aug. 3. Wagner College 4th Annual Pastors' Institute, Staten Island, N. Y.; Russell Frank Auman, Frank Grebe, Henry Endress, George G. Hackman, Dr. Paul Qualben, speakers.
July 29-Aug. 4. United Christian Youth Movement Regional Training Conference, Camp Juniata, Lewistown, Pa.
July 30-Aug. 1. Methodist Board of Education 12th Institute of Higher Education, Scarritt College, Nashville, Tenn.
July 30-Aug. 2. World's Christian Endeavor Union Conference, Area I, Karuizawa, Japan.
July 30-Aug. 3. N.C.C. Joint Department of Evangelism Mission to Ministers, Northfield, Mass.
July 30-Aug. 3. N.C.C. Department of Racial and Cultural Relations 8th Annual Institute on Racial and Cultural Relations, McCormick Theological Seminary, Chicago.
July 30-Aug. 3. Methodist Regional Church Music Institute (Southeastern and Central jurisdictions), Lake Junaluska, N. C.
July 30-Aug. 3. N.C.C. Joint Commission on Missionary Education World Missions Institute, Lake Forest, Ill.
July 30-Aug. 10. N.C.C. Broadcasting and Film Commission International Religious Television Workshop, Union Theological Seminary, New York city.
July 30-Aug. 10. National Committee for the Prevention of Alcoholism Institute of Scientific Studies, American University, Washington, D. C.
July 30-Aug. 13. Workshop on Education for Moral and Spiritual Values, Western Michigan College, Kalamazoo.
Aug. 3-5. Methodist Regional Young Adult Leadership Training Conferences, Mount Wesley and Kerrville, Tex.
Aug. 3-8. N.C.C. Joint Commission on Missionary Education Ecumenical Missions Conference, Asilomar, Calif.
Aug. 3-10. American Christian Ashram (N.C.C. Joint Department of Evangelism), Santa Claus, Ind.
Aug. 4-9. United Christian Youth Movement Regional Training Conference, Swananoa, N. C.
Aug. 4-11. American Baptist Convention National Ministers and Evangelism Conference, National Recreation Leaders' Laboratory, Green Lake, Wis.
Aug. 5. Dedication of Site for Alaska Methodist College, Anchorage, Alaska.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXIII CHICAGO, JULY 25, 1956 NUMBER 30

EDITORIAL

THE SEASON for close counsel among Christians has come again. In this ecumenical era, mid-summer has come to be the time when churchmen from all lands and every continent foregather to discuss continuing problems and to plan new action. Already in Europe the working commissions of the World Council of Churches and of the International Missionary Council are deep in study and creative debate. Shortly the several conferences of the World Student Federation will begin in Germany. The Executive Committee of the World Council is convening now in Vienna, and next week the Central Committee will be in session in Hungary. The World Presbyterian and Reformed Alliance meets then in Prague, while the mighty Kirchentag fills Frankfurt with a vast company of the faithful. Everywhere dedicated men and women will be giving their minds, their speech and their hearing to the heartfelt service of God. Let every prayer be for good issue from the meetings, new life in the church.

Prayer for Christians In Council

Almighty and everlasting God, who by thy Holy Spirit didst preside in the council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy church to the end of the world; we beseech thee to be with all councils of thy church assembled in thy name and in thy presence. Save all who meet from error, ignorance, pride and prejudice; and of thy great mercy so direct, sanctify and govern them in their work that the gospel of Christ may hereafter be more truly preached, more truly received and more truly followed in all places; till at length the whole of thy dispersed sheep shall be gathered into one fold, through Jesus Christ our Lord.

President to Run For Term Two

AFTER his heart attack, President Eisenhower himself announced his intention of standing by his earlier announcement that he would run for a second term. After his abdominal operation, the announcing was done by Senator William Knowland, confirmation coming later from the President. Did the fact that the announcement came from a right-wing leader who has repeatedly repudiated the President's program indicate Knowland and like-minded Republicans had pledged to give Mr. Eisenhower more loyal support if only he would head the ticket? Future events will answer. While all the factors entering into his second decision are not known, it is clear that Mr. Eisenhower's high sense of public responsibility was a major factor in impelling him to make himself available. The weight which should be given to other factors cannot now be assessed. The views of physicians and surgeons on his fitness and the strong hope of the Republican party that its ablest vote-getter would not withdraw from the race must have weighed heavily. If the President continues to recover, as everybody hopes he will, it is a foregone conclusion he will be his party's nominee. Then the voter will have to make the final decision through his marks on the secret ballot. His decision will not be an easy one to make, and nobody can be sure what it will be. For no President has ever reached the age of seventy in the office of President. If Mr. Eisenhower is re-elected he will be seventy when his term is completed, if it is completed. The voter must decide what the chances are that this greatly beloved American will complete a second term when the prospects for recurrences in men of his age of heart attacks and of ileitis are as high as medical science reports them to be.

House Committee Attacks Cogley

JOHN COGLEY is not easily intimidated, and the House committee on un-American activities should have known better than to attempt to frighten him. The former executive editor of *Commonweal* was subpoenaed by the House committee chairman, Francis Walter, because he directed the study made by the Fund for the Republic of blacklisting in the entertainment industry. The report of this thorough study, carried on by a staff of ten reporters and researchers over eight months, showed that certain columnists and so-called experts on subversion arbitrarily exercise almost absolute power over employment in radio and television. Three days after the report was issued, Representative Walter subpoenaed Mr. Cogley to meet the un-American activities committee. Mr. Walters admitted he had not read the Cogley report, but insisted he wanted to learn "what the purposes of the fund and Mr. Cogley truly are." He could have got that information in other ways which would have looked less like intimidation if information was the only thing he sought. Must every writer who says something not to the liking of a committee of Congress submit to grilling? In this case the impression is unavoidable that the chairman of the House committee was aroused because Mr. Cogley had exposed a very un-American blacklisting practice which has grown up without opposition from the official guardians of Americanism. We have the honor to count John Cogley as a friend, whose Christian integrity and ability as a journalist

we greatly respect. If Mr. Walter compels us to choose between his brand of patriotism and that of John Cogley, we will choose that of John Cogley.

Hope Still Lives for True Disarmament

ANOTHER meeting of the United Nations disarmament commission started off with the usual sweeping proposals for reductions of weapons and manpower. Hope has often been deferred for solid achievement in this matter so important to human survival in a nuclear age, yet hope refuses to die. The current meeting opened with the Soviet Union agreeing to accept the proposals of Western powers concerning limitations on conventional forces. The proposed level is about that maintained by the Western powers at this time, so acceptance does not signify too much. Last week also the *New York Times* published a report that Admiral A. W. Radford, the chairman of the joint chiefs of staff, has a plan of reducing the U.S. forces by 800,000 more men by 1960, that this plan is being opposed within the armed services and that a decision has been postponed until after the election. This could be prophecy of good to come; it could also be national or international politics. Another proposal whose motives are uncertain is that of Russia that experimentation with nuclear weapons stop forthwith, either by agreement or by nuclear powers acting separately. The new reports of the way each nuclear explosion permanently raises the atmospheric level of radioactivity give powerful sanction to the Russian offer.

Why Discriminate Against Okinawa?

WHEN Vice-President Nixon told Filipinos that the U.S. would not insist on buying the land on which our military bases are planted, but would lease it, his statement was hailed as the high point of the tenth anniversary celebration of Philippine independence. Why? Because it said to the Filipinos that we have no intention of taking back with the military hand the sovereignty granted a decade ago by the civil authority. We should adopt the same policy in Okinawa. There we are in trouble because we are attempting to follow the policy we have repudiated a few hundred miles away in the Philippines. To compound our discomfiture, the policy in Okinawa of trying to make lump payments for land and attempting to take a great deal more land than the people are willing to have taken has the support of a congressional commission as well as of the military authorities. The "Price Committee," so designated because of the name of the chairman, held hearings in Washington and in Okinawa. Okinawans traveled all the way to Washington to present their case (1) that no more land be taken than the present large U.S. holdings; (2) that the land be leased, not bought; and (3) that the U.S. pay a fair rental. After eight months the Price committee comes up with the recommendation that (1) the U.S. take 12,000 more acres and (2) pay for it in a lump sum. Why the discrimination? Ryukyu government leaders have threatened to resign. Tens of thousands of Okinawans have attended protest meetings. Congress should appoint another committee to investigate why the Price committee and the defense department continue to place the United States in so intransigent a position in this Asian outpost. Britain is listening to reason in Cyprus, but the United States has begun to act like a die-hard colonial power in Okinawa. The role does not suit us.

Discuss Meaning of Revolt in Poland

BRITISH comment on the revolt in Poznan, Poland, is less colored by wishful thinking than most of that found in the American press. The *Manchester Guardian* took its first report from the Warsaw radio, which held that the whole affair was cooked up by agitators from the outside. However, the *Guardian* did report that opinion among the 2,000 German businessmen who were in the city attending the international trade fair was that the cause was plain hunger. The London *Economist* supports the latter view, noting that the population of Poznan has jumped from 275,000 to 375,000 in recent years. The communists, it says, have moved people to the cities to operate their expanding industries without maintaining an adequate agriculture from which to feed the burgeoning population of urban centers. Real wages have risen little during the last six years; so acute shortages are felt and many workers live little above the starvation level. The general relaxation which has come with the de-Stalinization move has been particularly evident in Poland. "Writers, after years of euphemism, dipped their pens in black ink to describe the seamy side of a People's Democracy with such gusto that Polish newspapers have lately been kept off the newsstands in Prague, Sofia and Bucharest." The *Economist* points out that formerly the human cost of rapid industrialization and urbanization was concealed by police repression and official brutality. The post-Stalin thaw has given the people an opportunity to express their dissatisfaction with poor wages, inadequate housing, and lack of clothing, food and other consumer's goods. The basic cause of the outbreak was therefore economic.

Taft Tells Europeans What Makes Us Tick

EUROPEANS are not slow to take advantage of the presence in their midst of Mayor Charles P. Taft of Cincinnati, who is a member of the World Council of Churches Central Committee, soon to meet in Budapest. They have called on him to interpret the present state of mind in America, and he is doing it more effectively than any recent visitor from these shores. At Arnoldshain in Germany, Mr. Taft, who is chairman of the National Council of Churches' highly useful department of the church and economic life, met with Christian leaders from both sides of the iron curtain. He urged Europeans to look beyond radios, automobiles, plumbing and other gadgets sometimes taken to be indications of our inmost desires for the basic characteristics of the American people. If Europeans will probe deeply, he said, they will find we cherish honest work, a desire to excel, ingenuity, individual participation by free choice in community life, and "generosity of spirit with a sense of missionary obligation." He said these characteristics crop up more frequently in our

history than fits of isolationism or indifference to peoples of other lands. He pointed out that these qualities must be taken into account by those who try to understand the struggle we are going through on foreign aid. "Gifts must come to an end and people must be helped to help themselves," he said. "Both sides, sending and receiving, must understand better how economic growth takes place. It has taken 175 years for Americans to come from an underdeveloped to the largest industrialized country. We do not understand the process too well ourselves because it has continued over five generations. But everybody is studying it now. And the churches must not be backward here."

The High Road and The Low Road

AMERICAN LUTHERANS of various national backgrounds are about to conclude union agreements which will bring together churchmen long separated by origins, blood and traditions (see "E.L.C. Joins Up" in last week's Century). Congregational Christians and Evangelical and Reformed Christians are crossing lines of theology, polity and tradition to effect their merger (see "In 1957—the United Church of Christ!" in the July 4 Century). Meanwhile, in the Netherlands the Evangelical Lutheran Church has approved full communion and pulpit fellowship with the Netherlands Reformed Church. The same auspicious vote opened to Reformed ministers the right to officiate at marriage services in Lutheran churches. And over in Denmark, by royal decree, the Lutheran Church has given its pastors the right to admit to holy communion members of the Presbyterian Church of Scotland and of the Church of England. Most of the churches involved in all this crossing of hard-fought lines would be considered fairly "low." If this is the low road, however, the progress along it is more promising and the view from it is lovelier than can be claimed for the very high road. The ultra-catholic American Church Union is, as usual, more royalist than the king—or at least more Anglican than the Archbishop of Canterbury. The loftiest of the American Episcopalians are protesting the Church of England's year-old decision easing intercommunion between itself and the Church of South India. What is good enough for Lambeth is evidently radical and reckless to the isolate A.C.U., for whom the Church of South India "falls short of the historic tradition of Christianity as the Episcopal Church has received it." This high road leads nowhere.

Cataloguing Reveals Scope Of Dead Sea Scrolls

CATALOGUING of scrolls and of fragments of scrolls found in recent years in caves above the Dead Sea has now progressed to the point where scholars can assess the extraordinary scope of discoveries which have interested the civilized world. It is now certain that the material originally deposited in the caves constituted a whole library of Old Testament and Essene documents. According to a dispatch to the *Chicago Sun-Times*, only fragments of many documents survive, but these provide conclusive evidence of the richness of the original library, which was used by the Essene monastery in the neighborhood. From these fragments the library is known to have contained at least 10 copies of Genesis, 10 of Exodus, eight of Leviticus, seven of Numbers, 17 or 18 of Deuteronomy, two of Joshua, three of Judges, four of Ruth, four of Samuel, three of Kings, one of Chronicles, two of Ezra-Nehemiah, two of Job, 15 of Psalms, two of Proverbs, one of Ecclesiastes, one of the Song of Solomon, 10 of Isaiah, four of Jeremiah, three of Lamentations, two of Ezekiel, six of Daniel and eight of the Minor Prophets. Also included were one or more copies of previously known books of the Apocrypha, some having chapters hitherto unknown, copies of the Manual of Discipline of the Essenes, and other documents, some hitherto unknown, of the order. There were four copies of the "War of the Sons of Light and the Sons of Darkness" and six of a book of thanksgiving psalms, both previously unknown. Fragments of commentaries on books of the Old Testament are also being listed. Oxford University Press has published a volume reproducing fragments from the first of the six caves.

Church and Ministry

THE CHRISTIAN GOSPEL should be a librarian's delight. There never was such a story for cross-indexing. Take any Christian detail and follow it through—and before you get to the end you will have touched on every other element of the story. Start with Christ and before you have gone very far in developing his implications you will have talked about God and man, sin and salvation, life and death, heaven and earth. As a matter of fact this has become the most popular game among some theologians today: "consistent Christocentrism" it is called, and it consists in showing how we derive from Christ *everything* else we know as Christians. But something like that can be done with any of the great Christian topics. Take missions, and in the course of analyzing the subject you will have discussed God, Christ, the Holy Spirit, the church, preaching, sacraments, education, the clergy, the laity, and all the rest. Anywhere you start in the Christian story, sooner or later you will discover that there is the center of the whole story.

The "Study of Theological Education in the United States and Canada" began in full knowledge of this habit of every Christian question to cut across all Christian questions. Sponsored by the American Association of Theological Schools and financed by the Carnegie Corporation, the "study" staff spent fifteen busy months visiting more than ninety seminaries. H. Richard Niebuhr, Daniel Day Williams and James M. Gustafson talked to deans and teachers, interviewed students, read school publications, studied drawerfuls of statistics, called regional faculty conferences, consulted denominational administrators, visited parish pastors—and pored over all the masses of evidence so accumulated. Now the report from the study is nearing publication. Books and bulletins are about ready, but first off the press is Richard Niebuhr's *The Purpose of the Church and Its Ministry* (Harper, $2.50).

It is good for all of us that this little book came first.

It is important enough quite by itself to justify its earliest possible circulation in the whole church. And in terms of the reports to come on the state and future of North American theological education, it was essential that this book head the list. For as in every other Christian issue, consideration of one element presupposes attitudes on every other element. To look for answers to the questions put by our seminaries involved Dr. Niebuhr and his colleagues in framing preliminary answers to the major questions put to all believers. *The Purpose of the Church and Its Ministry* is a statement of their working answers to the enveloping questions. By reason of the genius of its author, the book comes near to being as well a design for the ecumenical theology now being generally sought.

I

The big questions asked themselves backwards. The seminaries—even those most publicly proud of their traditions, most publicly pleased with what they are, most publicly confident of their prospects—are restless with themselves. Those that go on doing what they have always done, and advertise their constancy as a virtue, know in their bones that to continue customary actions even after the whole social and personal context of education has changed, is to do something quite different than the fathers were doing or meant to do. And the seminaries that have kept up with the times by adding unto themselves new courses, departments, institutes, clinics, tape recorders, visual aids, lecture series, projects, programs, visiting firemen and theologians-in-residence (in the last two or three generations "the theological curriculum has been 'enriched'—like vitamin-impregnated bread—by the addition of a long series of short courses")—those seminaries know that somehow the whole sprawling apparatus doesn't hang together. The foliage is awesome, but the living pith of the matter is dangerously dry, and the sap is slow. Too many seminaries today are identifiable with one or the other of these extremes. Theological education, therefore, is either out of reach, frozen in its block of ancient ice, or it is too vaporous for many to get hold of it.

Our trouble is that we have lost "a controlling idea in theological education—an idea able to give unity to many partial inquiries." Therefore the curriculum is no longer a course of study "but has become a series of studious jumps in various directions." The solution, say those who by reason of their investigation are best suited to say, does not lie in more tinkering with the curriculum. That may come later when all the analyses are in. For now, though, the search must be for "the unifying idea."

II

Before we can plan for our theological education, we must know what ought to be the character of the Christian ministry trained in our seminaries. Before we can specify what the Christian minister is or ought to be, we must determine what the church in which he serves is or ought to be. And before we can say what the church is, we must know its Lord and agree, at least in general, on his will for the world. So even when you break in on Christian theology at its unlikeliest edge, the academy, you find yourself backing straight to the central issues.

Dr. Niebuhr's briefly, beautifully put answers come as near sketching a genuinely ecumenical theology as have any others so far. This is not done consciously, except insofar as the study staff hoped to elaborate a basis for judgment on which large numbers of churches and churchmen could agree. It was not done either by an academic balancing and counterbalancing of current theological opinions, except insofar as Scholar Niebuhr is deeply, discerningly in touch with all the theological options. Nor is the theology outlined in the book just tailored for the occasion. It is full of accents long made familiar by Dr. Niebuhr's earlier work, but here marshaled and ordered in brief.

A determined supernaturalist like Nels Ferré could not ask more of a description of God than that he be called "the Source and Center of all being, the Determiner of destiny, the Universal One—God the Father Almighty, Maker of Heaven and Earth." Paul Tillich would be at home with "reconciliation to God is reconciliation to life itself; love to the Creator is love of being, rejoicing in existence, in its source, totality and particularity." And no activist could but amen what follows: "Love to God is more than that, however . . . it is the affirmation of a universe and the devoted will to maintain a universal community at whatever cost to the self. It is the patriotism of the universal commonwealth, the kingdom of God, as a commonwealth of justice and love, the reality of which is sure to become evident."

The church has one goal: *"the increase among men of the love of God and neighbor."* This is the church's service of God in the world. This is what the church is about and for, both as community and as institution. This is the church in which the minister serves. This is the church whose ministry theological education must serve. And its single goal is "the increase among men of the love of God and neighbor."

III

There are no more singing pages in Protestant theology than those in which love itself is described (as rejoicing, gratitude, reverence, loyalty) and the neighbor is identified (he is friend and foe, oppressor and compassionate one, in past and present and future, "Augustine in the Roman Catholic Church and Socrates in Athens, and the Russian people, and the unborn generations of people who will bear the consequences of our failures, future persons for whom we are administering the entrusted wealth of nature and other greater common gifts. He is man and he is angel and he is animal and inorganic being, all that participates in being").

Before the world, sometimes with the world and sometimes against the world, but always conscious of the world and involved in the world and concerned for the world, the church lives to increase among men the love of God and neighbor. Broken, factious as the church is, this is its single goal. It can be about its business as it is, and in the doing will be its mending and its reconciliation. All that is necessary is that the be-all and end-all of the church be held firmly before believers, and that no churchman be allowed to assign himself or his parish or his school to a lesser end. Denominations can help in the common pursuit; but they stop it cold if they are mistaken as ends in themselves. Churches, even as they are, can contribute to our one

calling; but ecclesiasticism, never. The Bible is an indispensable means; as an end in itself, the end. Christocentrism points the way; Christomonism loses it.

The church, then, has its aim and end. That purpose sets the character of the ministry sought. The investigators, after rich and suggestive analysis, chose to phrase the new ministerial ideal the "pastoral director." In himself he will combine pastoral preacher, teacher, counselor, leader of worship, and "democratic pastoral administrator . . . charged with the responsibility . . . to hold in balance, to invigorate and to maintain communication among a host of activities and their responsible leaders, all directed to a common end."

Out of all this will come the idea of a theological school. With the rigor of classroom abstraction and with the passion of direct participation in the life of the church, "pastoral directors" will study "God and man-before-God in their interrelation . . . always in acute awareness of the 'world' in which the Church has been assigned its task." What this shall mean in the way of sloughing off old courses, revising others, adding new ones, remains to be seen. Administrators and faculties must lead on now. But Dr. Niebuhr and his colleagues have given them a place to start from, tied a knot in the end of their thread, and opened a vision of what theological education can come to. The rest of us, though, will be active observers of what happens next. Churchmen having seen, thanks to a great book, what could be, may by various pressures, and through counsel often requested by prospective students, help prosper the schools that look earliest to their reconstruction—and maybe even put a little pinch on schools continue to miss the mark.

Absentees

EDITOR THE CHRISTIAN CENTURY:

SIR: If Dante were to make a return trip through hell and then revise his *Divine Comedy,* what new compartments would he create for varieties of sinners which he overlooked before or which have developed since? He devised diligently many mansions at various levels of guilt for many varieties of evildoers. We recall that the Emperor Frederick Barbarossa was assigned a room away down in a subbasement because he did not believe in immortality. One company, in a room all to themselves, were the wretches who were "deficient in color"—moral and spiritual albinos, not good enough to go to Paradise and not bad enough for the lowest Hell; no positive color at all. No wonder Virgil said to Dante, "Let us pass on."

There is one group, composed of many kinds of people, for which Dante would surely find a place in the Revised Inferno. They are not so much evildoers as evil nondoers. They are the absentees. Not the absentee landlords, who played so large a part in Great Britain's history and literature, though that tribe still survives among us. It is another kind of absentee whose guilt awaits a Dante for appraisal.

Dante would certainly devise something for absentee parents, who disfigure the national landscape—something to "make the punishment fit the crime." Absentee parents constitute a major part of the juvenile delinquency problem. They were well described by Mr. Ellsworth Bunker, its president, in an address at the national convention of the American Red Cross in June. He said: "Absentee parents are those unwilling to undergo the discipline of making a home and bringing up children." Discipline has become a bad word; the parents will have none of it, the children get none of it. So the theme song of our cities has become an obscene parody of "The Chambered Nautilus": "Build thee more spacious prisons, O my city!"

Dante would make room at a low level for absentee citizens. They carry every election. It has been often and truly said that bad officials are elected by good citizens who do not vote. This gallant band of absentees, men and (overgrown) boys, matrons and maids, stand off and look askance when corruption wins at the polls, and then say cynically, "Just what I expected." A fitting punishment for such chronic absentees might be to be confined in a voting booth for several years, with nothing to eat but the printed ballots they never used.

Then there are the absentee Christians, the most deadly enemies of the church. In 17th and 18th century England a frequent pest was the absentee rector. He had the "living"; the church had the death. The holder of the post was absent; the work, when done at all, was done by the underpaid curate. Today the worst feature of the church landscape is the absentee layman. In his recent autobiography, *Untold Friendships,* Stephen L. Parsons gives a humorous description of this species. He writes that the family, who lived at Islip, Long Island, "postponed sailing and went to church every Sunday, whether they needed it or not."

But the species, when looked at closely and its effects noted, is not a humorous one. One of the worst weaknesses of Protestantism, perhaps the very worst, is the lack of a conscience on churchgoing. As a result many churches are dying on the vine, cut clear off from the vine. A fitting monument to be erected over the remains of many a defunct church would be carved symbols of the instruments of its murder: a set of golf clubs, a miniature automobile and a lawnmower. These have been more deadly weapons against Christianity than the fire and sword of the first century. A fitting reward for these stalwarts of absenteeism would be the verdict: "Since you were so often absent when the roll was called down yonder, absent ye from felicity a while—a good long while."

Yours,

SIMEON STYLITES.

Delilah

WAS Delilah there in Dagon's court
The day they led him in—
Samson, a blinded shackled slave,
He who once had been
Laughter and strength and tenderness?

No one can ever tell
Whether she watched with scorn or tears . . .
Until the temple fell.

LESLIE SAVAGE CLARK.

Toward an Ecumenical Mission

By William N. Wysham

THE HALFWAY POINT of the 20th century marked the beginning of a new era in the modern missionary movement of the Christian church. In its first 150 years this movement was from West to East. The gospel was taken by white Christians to the colored peoples; the emphasis was on the sending missions rather than on the churches which they developed. Following World War I, this emphasis began to change and "devolution" became a long-term goal of mission policy. But it was the upheaval of World War II, the phenomenal growth of nationalism in Asia and Africa, and particularly the taking over of China by a Communist government, which precipitated the new era.

The mission boards of the West, many of which had their major work in China, were shocked to find well meaning services given through schools and hospitals labeled "imperialism," financial aid to the Chinese churches considered foreign domination, and the missionaries themselves accused of espionage and expelled or imprisoned. This shock treatment, along with other political and spiritual tensions of our time, was a powerful factor compelling a re-examination of motives and the shaping of a new mission strategy. The Christian church in its outreach is now on its way toward an ecumenical mission.

Presbyterian Policy

It is safe to say that no mission board has failed to take some steps in the new direction. Interdenominational agencies also are developing fresh policies. But an account of the experience of one board in the past five years is perhaps the best way to secure a clear picture of the new era. The experience outlined below is that of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., through which that church maintains approximately 1,000 representatives overseas and fulfills commitments in 36 countries outside the United States. During the last five years this board has based its plan of action upon three principles which it considers of supreme importance in the current era and which may be summed up as follows:

1. The church in each land must be indigenous; that is, it must become completely at home in its culture and freed from all foreign control.

2. The church in each land has major responsibility for the task of evangelism and Christian service in its area.

3. The continuing Christian mission can only be a worldwide mission in which all churches share.

Following a great deal of thought and consultation, the board used these principles to formulate a "plan of operation" which was sent out to all fields of service and to the home church early in 1951. During the past five years, mission history has been made in the sphere of overseas service of the Presbyterian Church as this plan of operations has been developed and adjusted, with the three basic principles as a touchstone.

The very survival of the church in lands where it has been founded in modern times is dependent upon rapid indigenization. Most "younger" churches are still handicapped by being the product of Western missions. Christians in these lands are suspect in the eyes of their fellow nationals because they profess the "religion of the West." The resurgence of non-Christian religions and their frequently close tie-up with extreme nationalism have accentuated this feeling. To become completely at home in their cultures, these churches face the incredibly difficult task of disproving charges of disloyalty and lack of patriotism, and of emphasizing the best in the culture of their native lands while at the same time refusing to compromise the Christian faith and proving that Christ is not Western but universal.

The Process of Indigenization

This process of indigenization depends mainly on the spirit and maturity of the young church itself. The Presbyterian board, however, has endeavored to move out of the way as much as possible and rapidly to free from all foreign control the churches to which it is related. To this end individual missions with a long history have been merged with local church bodies. In Japan the mission has merged with the United Church there, in the Philippines with the United Church of Christ, in Chile with the Presbytery, in western India with the Kohapur Church Council of the United Church of Northern India. Such developments mean full control by the young church over institutions (except a few with independent boards of trustees), the rapid ceding of property titles to its church bodies, and its power to request, assign and, if necessary, ask the recall of representatives from the Presbyterian Church here. Wherever mission organizations have merged, these representatives from America are no longer called "missionaries" but "fraternal workers." A notable feature of this new relationship is that 92 ordained missionaries and fraternal workers now have dual membership in home presbyteries and in church bodies on the field, made possible through a 1955 change in the constitution of the Presbyterian Church, U.S.A.

Assisting the young church in the training of its leadership has proved a major factor in the indigenization process. The church in India, for example, was asked to name priority needs which the Presbyterian Church here might help to meet over a five-year period. Out of seven priority items, one requested provision for the training of village lay leaders, one asked for women for church work, another for training of pastors in urban problems, one for scholarships for Christian students of promise. As far as possible, leadership training in all countries has been carried out locally. Those who have come to America for study have been predominantly mature Christians, less likely to be denationalized in the process. Already this training program, along with the assumption of new responsibility by those already qualified, has shown gratifying results. The 1956 *Year Book of Prayer for Missions* of the Presbyterian Church contains the names of 240 national

leaders throughout the world now heading educational, medical, church and administrative work which was formerly in the hands of missionaries.

The Presbyterian Church is convinced that a more adequate preparation of its future missionaries and fraternal workers is a key factor in freedom from foreign control in its area of service. All candidates are being screened with an eye to their suitability to the new era. Those selected have attended each year the six-week orientation program maintained by the N.C.C. foreign missions division. Even this, the board found, was insufficient, and in the summer of 1955 it inaugurated an additional six months' "Study Fellowship and Workshop" for its 36 approved candidates. The curriculum emphasized the indigenous church in various stages of development; the current world revolution, including the significance of colonialism, nationalism and communism; the biblical concept of man and society; the New Testament teaching on the church and its mission. All students participated in Christian action through church and community programs. The result has been a complete survey of the meaning of the new era in the world mission and a thorough grappling with its problems *before* these men and women go abroad.

An Evangelistic Church

Nothing in the new era of the Christian mission is more basic than the principle that henceforth the indigenous church has the major responsibility for evangelizing its own area and for maintaining Christian services. It must be at home in its own culture, but not so much at home that it compromises with Islam, Hinduism, Buddhism, Latin Christianity or communism, which may claim that culture for its own. That way lies eventual obliteration. On the other hand, it must not build a wall around itself and become encysted in its culture, as did the early churches of the Near East and India when submerged in Islam and Hinduism. That way lies sterility and stagnation. It must continue to reach out in evangelism and service to all, both within and beyond its national borders.

This responsibility of the indigenous church has been kept to the fore in the overseas policy of the Presbyterian Church during the past five years. In the great task of evangelism, the board and its representatives are partners with the churches, but are now "junior" partners. Every effort has been made to have evangelistic programs initiated by the indigenous church, accepting the fact that the preaching of Christ and witness to him is primarily its task. The Presbyterian Church on its part has endeavored to respond to requests for assistance through its personnel and funds. Thus specialists in youth work have gone to Guatemala and Brazil, in stewardship to the Philippines, in industrial evangelism to Japan, in literature to Thailand, in audiovisual techniques to West Africa. These are not only making their "know-how" available to the younger church but are training others locally in their specialties. Generally, a new spirit is developing in the indigenous churches along the line of "give us the tools and *we* will finish the job."

As communism became an urgent problem in many areas, the board endeavored to assist Christian leaders, as well as its missionaries, to understand it and the Christian approach to it. As early as the spring of 1951 a study fellowship on Christianity and communism was organized. Representatives from 14 countries studied the problem for months, then went back to their fields and held institutes there. Suitable literature was made available in quantity and a handbook prepared by the group has been translated into a number of languages. In following years similar fellowships were held under the Division of Foreign Missions of the National Council of Churches.

The Church's Worldwide Mission

To have a mature and indigenous church in each land assume major responsibility for its evangelistic task is only part of the greater aim of a Christian mission which is truly worldwide and in which all churches share. This means a new fellowship between Christians "here" and Christians "there" (the old terms "home base" and "foreign" are outdated). For example, the church here and the church in China both suffer from the iron curtain between them which prevents such fellowship. This means also a new togetherness in the worldwide task of the church. As American Christians we claim the right to serve in other lands, not because we have done so for decades but because our mission is ecumenical. The church in India properly protests any steps by its government to debar "foreign missionaries" on the ground that "it is an essential part of the expression of our faith that members of all races, all nations and all classes work it out together. We therefore welcome all from at home and from abroad to our fellowship." This is the ecumenical mission, whose goal will be reached only when Christ is Lord of all. In these recent years the Presbyterian board has taken no important actions apart from this larger goal. A selection from these actions will give some idea of the steps to date toward an ecumenical mission.

'Two-Way' Projects Take Shape

New "two-way" projects have taken shape. Not only have fraternal workers been sent abroad for long periods of service but workers from overseas churches have been invited here to enrich our church with their experience of the gospel. Some of these have joined the staffs of individual churches. Three executive positions at board headquarters in New York are now filled by a layman from the Philippines, a woman from India, and a pastor and his wife from Japan. Not only have hundreds of scholarship students from overseas studied here but scores of young American Presbyterians have spent their junior year in colleges abroad.

There has been progress also in broadening the use of personnel and funds to ecumenical proportions. The board has sent out non-Caucasian representatives of the American Presbyterian Church—people of Negro, Chinese and Japanese ancestry. It has cooperated with the newer churches in sending their own missionaries abroad. The United Church in the Philippines, for example, has sent couples both to Thailand and to Indonesia at its own charges. In the summer of 1955 the board shared in a Latin American conference sponsored not from North America but by Presbyterian churches in eight Latin areas.

In 1954 the board suggested a preliminary consultation in Hongkong by four churches related to it. Four other churches also participated. The consultants listed thirty

personnel needs which could best be filled by missionaries from Asian churches rather than by missionaries from the West. As a result, in July 1955 the Asia Council on Ecumenical Mission was organized as a regional body to "participate actively and directly in the world mission of the church." It included in its responsibilities the sharing of information on the exchange of personnel and the facilitation of such exchange, the study of needs, the receiving of funds for allocation to specific projects "on the basis of need and ecumenical relevance rather than the source of the funds." The churches in Thailand, the Philippines, Japan and Hongkong, as well as five American mission boards, sent official delegates, and observers attended from churches in Formosa, Malaya, Korea and Indonesia. The initial (1956) budget of the Asia Council on Ecumenical Mission has been allocated among ten cooperating bodies —five churches of Asia and five mission boards in Britain and the United States.

Along with the above steps toward an ecumenical mission, the Presbyterian board has participated fully in every possible cooperative movement among the younger churches, as well as in all such movements sponsored by the National Council of Churches' foreign missions division, the International Missionary Council and the World Council of Churches. It has also entered upon a major effort of interpretation of the new era to its home constituency, an effort which will need to be continued for years if the material and spiritual resources of the Presbyterian Church are to be increasingly directed into ecumenical channels. American Christians have as yet no clear idea of the import of the statement which the Board of Foreign Missions made to the General Assembly of the Presbyterian Church, U.S.A., in a recent report:

> The historic Christian mission has achieved a global status. With a church now rooted in every nation, with few exceptions, each church making its contribution to the other and to the other's nation, the center of gravity moves from "foreign missions" to the ecumenical church in a dynamic revolutionary mission. . . . The Christian mission is no longer a one-way, horizontal thrust from West to East. It is the united building of the world Christian community.

Strike in Steel

By Clair M. Cook

THE "GUARANTEED annual argument" in the steel industry, as a company official labeled it in the course of negotiations, has led to a strike of 650,000 steelworkers from 100 companies. Ninety per cent of the daily quarter-million tons of steel production is lost. The estimated cost within the industry is $40 million a day, counting lost sales and wages together.

Side effects: The first of 260 ore boats in the Great Lakes have tied up to docks. The Pennsylvania Railroad has announced layoffs of 18,000 of its 105,000 employees, and other roads are following suit. Fifty thousand coal miners in the "captive" mines, solely dependent on steel, are enjoying their two-week annual vacation, but can expect a longer enforced vacation at its end. Wider repercussions are in the making.

I

Why? What has caused the steelworkers to undergo loss of income, the companies to bank their furnaces, the economy to suffer such a severe jolt? Is the union overreaching? Or is its claim of industry recalcitrance—to the point of charging "lockout"—sustainable by the evidence?

The industry claims that the union was offered a 65-cents-an-hour "package" to cover the next five years, which some readers doubtless interpreted as an immediate 65-cent raise. But the union's 170-man wage policy committee states that "the companies' total offer, based on their own figures, was worth no more than 28.5 cents per hour on the average for a five-year term." The industry says in effect, "Our mid-June offer is final; it is all we can afford." The union's president, David J. McDonald, tells his policy committee (as quoted by the *Wall Street Journal*): "You are striking against five years of greed, which they project—five years of concentrated greed when they'd milk the very lifeblood out of you to build their new mills not out of bank loans but from your sweat."

Such angry words against steel management are hardly in keeping with the harmonious relationships which Philip Murray's able successor has been nurturing in the last four years. His joint union-management tours of the industry, shared with Ben Fairless, former board chairman of U. S. Steel, and others, have decreased greatly the previous strife and unauthorized walkouts in many mills. Up to now, Mr. McDonald has promoted a "mutual trusteeship" approach. Previous settlements made under his direction were peaceful. Why this evident bitterness now?

The basic answer does not appear in the public press reports. It lies in the price-and-profit situation of the steel industry, and its new theory that expansion costs must be paid out of profits, not out of new outside capital. U. S. Steel Board Chairman Roger Blough stated to the 902 stockholders attending the annual corporation meeting in May that "profits at present levels are not sufficient." Yet U. S. Steel made the greatest profit in its entire history in 1955—$370 million net. Dividends, on the basis of the old shares before a 1955 two-for-one stock split, went up from $3 to $5.20, an increase of nearly 75 per cent.

While 1955 was a record year for the industry as a whole, this year's profits have far surpassed those of last year's corresponding months. In the first quarter of 1956 sales of U. S. Steel were up 26 per cent over 1955's first quarter, but net profit climbed 43 per cent. Net profit gains by other companies also soared, although sales have not gone up so much. Total industry profit for the first quarter was $312 million, $100 million more than a year ago.

Mr. Blough is not alone in his belief that profits are still insufficient. Business comment for some time has conceded that a further rise in steel prices would soon be forthcoming, and that this would be announced upon conclusion of the new labor contract, when onus for the increase could be shifted to the union. This has been a long-standing pattern in the steel companies. After the 2.5 per cent labor-cost increase following the 1949 strike over pensions, steel prices were boosted 4 per cent. Last year, when the union won a 15-cent hourly increase, the wage bill took $34 million more at U. S. Steel, but the $7.35 a ton price hike brought in $95 million additional. Yet Mr. Blough could tell his stockholders, "While our labor friends who are here may differ, many informed people in this country believe that continually larger rounds of wage increases have been a major cause of inflation."

II

But to get back to the thinking which caused President Avery C. Adams of Pittsburgh Steel, one of the current negotiating companies, to aver that $12 to $15 a ton more is needed for steel without considering new wage or material costs. Since 1946, incidentally, steel prices have gone from $49 to $130 a ton, a 163 per cent gain, far more than the average of all industrial products. Wages in the same period have advanced 96 per cent, from $1.25 per hour to $2.46 on the average.

The industry is expanding, say its leaders, and expansion costs money, so we need more profit for the purpose. Fifteen million tons of annual capacity are scheduled to be built within the next three years, adding to the present 128 million tons. For each new million tons, roughly $150 million is required. Where will the money come from? "Internal sources," says the new theory—not from new stock issues, which promote wider ownership. The price increases will produce the profit out of which the extra money will be available. The public, though the industry does not mention this, will pay bigger prices to provide that profit, and present stockholders will gain correspondingly increased equity without putting up any new money. New plant will bring further new profit, and at a faster rate than the old. Union economists often describe this as "costless capital"—costless, that is, except to the consuming public, which tends to blame the situation on greater union benefits.

Basically, the union position is rooted in a view of economics partially opposed to that of the companies, which contend that the way to prosperity is to expand plant, production, profits and proficiency. The union says: All this is worthless unless you raise consumer purchasing power through higher wages. Nathan Goldfinger, A.F.L.–C.I.O. economist, points out in the June *American Federationist* that between 1920 and 1929 factory output per man-hour increased 55 per cent, but hourly wage rates in manufacturing gained only 2 per cent. Consumer markets could not keep pace with production, and the economy broke down.

To avoid another depression, wage increases should not lag too far behind increased productivity. Some unions, such as the auto workers, have in their contracts an automatic annual wage increase predicated on the annual technological gain of the industry. For all industry, that gain has long averaged some 2.5 to 3 per cent annually. Automation and its concomitants boosted it last year to almost 5 per cent. Newer, more efficient plants, such as steel has planned, will continue to lift the figure. Last year the steel industry gained 11 per cent in productivity over 1954. This phenomenal technical gain is reflected in the equally phenomenal profits noted earlier.

An 11-per-cent wage increase on the present $2.46 hourly average pay would be more than 27 cents per hour. The steel companies, in their original pre-strike proposal, offered raises ranging from 6 to 12 cents an hour, with an average, according to the *New York Times*, of 7.3 cents an hour. Identical hourly raises would be given each year until 1961, when the five-year contract would expire. There was no provision in the proposal for reopening negotiations on wages until 1961.

The union objected to having the contract run over such a period because of fear that rising prices would negate all gains in so long a time. Union opinion is that a three-year contract offer might have opened the way to a settlement; but the companies never came down to less than a four-years-four-months offer, and that was contingent on proportionate benefit reductions.

In addition, the companies offered supplemental unemployment benefits, similar to those available to the auto workers. This would be a 5-cents-an-hour fund, effective for use in a year, providing up to 65 per cent of normal take-home pay in layoffs, less state unemployment compensation, according to company literature. The union says the plan is "in name only" and "so loaded with newly invented gimmicks that practically no benefits could be paid to our members."

Other points of difference include what the industry calls an improved insurance program "to be shared by the company and employees on a fifty-fifty basis," according to a U. S. Steel public relations brochure. The union says that improvements would cost $2.25 per employee monthly, but that the companies asked an additional contribution of $2.55 per month by the worker, rather than the $1.125 of a fifty-fifty deal. Other "fringes" offered—among them a seventh paid holiday, increased vacation pay, and jury pay—would take effect variously in 1957, 1958 and 1959. Revision of a pension agreement is also involved.

III

But aside from objections to the five-year term, the biggest disappointment to the union probably was the refusal of the companies to take seriously their demands for more pay for week-end overtime work. The union proposal was for double-time pay on Sunday and time and a half on Saturday as a bargaining lever which would be traded away in negotiations. This was unrealistic, the business press held, because steel operations must be continuous. The union knew the cost would be high and yet was in dead earnest about the demand. Most of the men are fed up with working week ends while the rest of industry is free to enjoy those days with their families. Where week-end work is necessary in other industries extra pay is forthcoming.

A steelworker friend of mine who was present at Chi-

cago's "Operation Soundoff" when contract demands were roughed out early this year testified afterward to the deep current of feeling running through the meeting when this question was discussed. Worker after worker took the floor to back up the demand and to say that it was not the money he wanted but the chance for normal week ends and for going to church with his family. The thinking of the union, both there and later, was that the time was ripe for such a demand for freedom, and that the only appeal which would be effective was that of the purse-string. The cost of week-end work must be made expensive enough, they felt, to make week-end curtailment of operations more desirable than their continuance.

Instead, the bargainers for management proposed no change at all from the present straight pay basis for week ends until July 1, 1959, when they would begin Sunday premiums of 10 cents an hour, with no extra Saturday or holiday pay. One is reminded of the steel industry's insistence nearly forty years ago that its peculiarities prevented adoption of any but a twelve-hour shift long after it was obsolete nearly everywhere else—a pattern broken only after the 1919 struggle.

Space limitations do not permit review in detail of the negotiations, which began on May 28 in Pittsburgh and ended July 1. The inflexibility of management, the union felt, was predetermined. But why would the industry possibly want a strike? Union people say many steel companies have less to lose than appears on the surface. Many steel-using concerns have been laying up inventory, stockpiling because of the strike threat and in anticipation of price rises. Auto makers have enough steel on hand to see them through to the 1957 model change-overs or beyond. Perhaps two-thirds of steel users can continue normally for at least six or eight weeks before feeling the pinch. The other third will be affected very soon. But even without a strike much of the demand was expected to slack off shortly. Some predictions have been for only 85 per cent of capacity production in the third quarter, as compared with the recent high 90s. Profits increase rapidly with fuller plant use, and a full stop now may give back a much higher third-quarter production, with correspondingly greater profit. So the "loss" of production now may turn out to be delayed rather than lost from the company's standpoint, although that is never true of the worker's wages.

Will the strike prepare the public for readier acceptance of that expected $10 or more increase in the tonnage price of steel? "We had to do it because of our strike losses" will give a semblance of greater justification for raises far above increased labor costs. Perhaps it may even stave off the threat of a government investigation of the industry's price-and-profit situation, urged for the joint economic committee of Congress only a few weeks ago by its chairman, Senator Paul Douglas. And if a settlement comes during the political convention period (it happened in 1952), bigger headlines will further mask its implications.

The 1952 strike lasted 55 days. This one could conceivably go as long or longer. As in war, it will end in a settlement but not in true victory; and as in war, the public will shoulder an added burden for its cost.

REVIEWS

Christian Empiricist

THE GOD OF OUR FAITH. *By Harris Franklin Rall. Abingdon, $2.75.*

"HOW We Can Know God and His Purpose for Us," Dr. Rall subtitles this small volume (158 pages including bibliography and indexes.) It is a manual written in simple language for lay understanding but is directed as well to theological students and teachers.

Over against authoritarian and philosophically speculative methods, Dr. Rall here accepts a broadly empirical approach as the most appropriate to the realities of man's religious situation. As presented, theological empiricism embraces encounter and interpretation (of both ultimate values and ultimate power), faith and reason, communal and individual verification, revelation and discovery. Primary in Christian experience is "the historic fact of Jesus and the religious experience which has its creative source in him"—an experience reproducible in every generation through assent and devotion to the gospel, an experience comprising a living and personal fellowship with God and with one another, characterized by a sense of God's inner and transforming presence generating courage, peace and Christlike love. The New Testament, as the earliest account of this experience, and the tradition of the church alike attest the great variety of forms the experience has taken and the widely differing interpretations placed upon it. Despite these differences, Prof. Rall finds in the recent great ecumenical conferences striking evidence of agreement among Christian thinkers "on the central significance of the data of Christian experience."

As a particular reflection of that consensus, he offers his own personalistic, trinitarian interpretation of God, the person of Christ and the work of the Spirit, concluding with a consideration of the meaning of nature and of history in relation to God. God's self-appointed purpose to share his life in love determines, on the one hand, the existence and character of the world, and, on the other, the ways in which God will deal with it. Supremely, in relation to man, this purpose is the ethico-spiritual kingdom or family of God, conceived both as a present reality and as a goal to be realized, involving by free personal assent the whole of man's individual and social existence.

Certain omissions and foreshortenings are inevitable in a work so compact and simplified. Much of what is omitted can be inferred by the reader, especially by this reviewer, who gratefully remembers his work as a student under Prof. Rall in the late thirties. In the discussion of the transcendence of God and of his Kingdom, however, the absence of reference to the austerity of divine judgment, to what Luther called the "strange work of love," calls for explanation.

Other questions arise, the most central and urgent of which bear upon the meaning of "Son of God" in relation to the Trinity and the Incarnation. Barth's conception of the Son as God himself in the mode of self-disclosure and Hodgson's conception of him as one of three distinct centers of consciousness in the social unity of the Godhead are alike rejected. Here, divine sonship is conceived in terms of a perfect ethico-personal fellowship between God and the man Jesus, a fellowship which is their unity. Presumably this relationship of itself, in the mode of possibility, is not equated with the Son of God. We infer rather that Jesus is the Son because he is the one in whom and through whom, concretely, this relationship is actualized.

What status has this perfect unity in fellowship prior to its historic manifestation? Can we say of the Son, with Arius, "There was when He was not"? Are the Father and the Holy Spirit precisely God, while the Son is really other than God and is called Son because the one who is really God dwelt in him and comes to us in saving power through

him? In what meaning shall we take the word "only" as applied to the Son in New Testament usage? Does every instance of personal fellowship with God, insofar as it is actual, constitute incarnation? Or is the term "Son of God" in its full meaning reserved for the one who is historically first and spiritually pre-eminent among many brethren?

GEORGE ARKELL RIGGAN.

Talking Our Language

THE YOUNG CHURCH IN ACTION. A TRANSLATION OF THE ACTS OF THE APOSTLES. *By J. B. Phillips. Macmillan, $2.50.*

THE Phillips English texts have all the clarity and attractiveness of a modern-speech, idiomatic version of the New Testament. After all, the best translation, and often the most accurate, is one which moves from the idiom of one language to the corresponding idiom of the other rather than one which is woodenly literal. Some may feel, however, that the present work is at times unnecessarily paraphrastic, and that there is a limit beyond which one should hesitate to use the term "translation." But this limit is hard to define, since every translation involves a certain amount of interpretation.

It is true that when the original Greek is freely paraphrased or words are added and subtracted at will, as in the present version, it is often irrelevant and impossible to raise questions about the exact Greek (if any) which is being translated, or about variant readings, or about the finer points of Greek syntax. We shall therefore omit this aspect of what is normally the function of a reviewer of a new biblical version. Here are, however, a few examples of what happens to the text of Acts:

8:38 *Greek*—went down into the water
Phillips—got down out of the carriage

26:1 *Greek*—stretched out his hand
Phillips—with that characteristic gesture of the hand

18:14 *Greek*—But when Paul was about to open his mouth
Phillips—Paul was about to speak, but before he could utter a word

In the following passages the words in brackets are not in the Greek:

2:15 . . . it is [after all] only nine o'clock in the morning [of this great Feast day].

2:32 [Christ is the Man] Jesus, Whom God raised up . . .

17:33 So [with this mixed reception] Paul retired from the assembly.

We hasten to note that Phillips is not always this free; what he can do when he lets himself go is well illustrated in an appendix which contains a rendering of some of the main speeches of Acts in what are called "Expanded Addresses."

In regard to the English idiom there is little that needs comment. Some improvement in punctuation is required here and there in the interests of clarity. The use of italics and of caps seems neither clear nor consistent. The reader will notice some Britticisms and/or colloquialisms; e.g., "the whole assembly was at sixes and sevens," "hole-and-corner business," "outlandish" (foreign), "quite a number of men," "quietened the crowd." He is likely to be "staggered" (to use a Phillips phrase) by Peter's reply to Simon Magus, "To hell with you and your money!" even though it is accompanied by an explanatory note. It is, however, not really the literal Greek as the note says, although it doubtless represents the corresponding idiom.

Traditional archaisms are rather well eliminated, but in 10:34 "God is no respecter of persons" still appears. A curious feature is found in the quotations from the Old Testament in Acts. These are given usually in the Revised Version form, with some modification in 13:34-35 and 15:18. But in the preface, John 3:8 and Acts 10:34-35 are cited in the King James Version! The quotations account for a few more meaningless traditionalisms; e.g., "the sure mercies of David" (13:34) and "his judgment was taken away" (8:33).

Apparently Phillips himself does not regard his version as "Scripture." But in his aim to secure a wider reading and understanding of the New Testament writings he does an effective piece of work.

ALLEN WIKGREN.

Sage

CONFUCIUS, HIS LIFE AND TIME. *By Liu Wu-Chi. Philosophical Library, $3.75.*

THE 2,500th anniversary of Confucius' birth has stimulated the writing of this new biography by a young Chinese scholar, Prof. Liu Wu-Chi, now engaged in research work at New Haven, Conn.

In spite of the Communists' gigantic effort to discredit Confucian culture, interest in the ancient philosopher-teacher persists. H. G. Creel's recent *Chinese Thought from Confucius to Mao Tse-tung* shows that complete discontinuity has not been achieved and that Confucius' influence is observable even in the new socialist philosophies that are hostile to him.

Dr. Liu has attempted to "re-create in simple literary style the historical Confucius as he lived twenty-five centuries ago." The first part of the book is history, much of it translated directly from Chinese sources; the second part—which is more readable—gives a helpful interpretation and evaluation of Confucius chiefly as a "man of ceremony" and an eminent teacher and moral reformer. The author states the reasons why Confucius became such a powerful molding force in China's political, educational and social system.

The man Confucius who emerges from these pages does not seem as vital as the one described in Carl Crow's less scholarly but more popular *Master Kung*, nor as relevant to our times as George Creel's ably done picture in *Confucius, The Man and the Myth*. This is due in a measure to the multiplicity of Chinese personal and geographical names in Liu's book, without benefit of Chinese ideographs for Sinologists or of glossary and maps for general readers. The name "K'ung Ch'iu" is used throughout the book instead of the familiar Latinized form Confucius. Confucius' disciples, notwithstanding some pleasant anecdotes, do not quite come alive. Legge's stiff translations of Confucius' sayings are generally quoted. It is a pity that Dr. Liu did not try his own hand at fresh renderings. His modernization of Confucius' thought through transliteration is not always successful.

Liu Wu-Chi has made a useful contribution to the growing body of Chinese historical scholarship in the English language. His book is characterized by erudition and a constructive critical attitude. To him Confucius' teaching on *li* appears to be largely a matter of ceremonies with some moral significance, whereas other students have stressed its significance also as a method of education in manners and decorum, a phase of emotional discipline that must supplement the intellectual. Liu's exposition of *chung-shu*, the essence of Confucian ethics, as "faithfulness, and consideration for others," is good, but his analysis of *jen* as "human-heartedness" is rather vague and weak. He rightly says that in Confucius' scheme of life "only a small corner was reserved for religion." Although he showed a respect for religious observance, Confucius, as the author makes clear, was in no sense a religious teacher. His moral philosophy was this-worldly, based upon the order of nature and the possibilities for goodness in human life.

Liu sums up his estimate of the Great Sage of China in these words: "Should the great honor and high respect formerly shown to Master K'ung continue in the future, it would be . . . for his role as an inspiring and indefatigable teacher. . . . As a teacher he reigns supreme; his achievement is great, his position secure, his enthusiasm unmatched, and his noble work of preserving ancient literature worthy of the highest praise."

FRANK WILSON PRICE.

Pastoral Counselor

EMOTIONAL PROBLEMS AND THE BIBLE. *By George H. Muedeking. Muhlenberg, $3.00.*

DURING recent years there has been a spate of books dealing with the contacts, both theoretical and practical, between man's religious life and his psychological problems. Not a few of these books have simply exploited these contacts, and we could well do without them. Yet there always seems to be room for more books of the right sort in this field. Muedeking's little volume is emphatically of the right sort.

We need, avers the author, a religious interpretation of the findings of psychology; only thus will we secure a reliable guide through the emotional quicksands of modern living. He recognizes that both religion and psychiatry can give help toward the solution of the individual's psychological problems, but also that that help is more effective when the gulf between religion and psychiatry has been properly bridged.

Dr. Muedeking, who, as both a pastor and an instructor in psychology, knows the needs of men and women, attempts in this modest book to construct such a bridge, or at least to put in an arch or two. He concerns himself with the soul's private enemies—anxiety,

guilt, hate, intolerance, boredom, a sense of inferiority, loneliness and doubt. But though his knowledge of psychiatric principles is sound he is interested in men's problems primarily as a pastor to whom is committed the cure of souls. He is sure that a proper understanding of the great passages of Holy Writ has real therapeutic value for those who must contend with emotional disturbances. His is a realistic, not a sentimental book. It addresses itself to the common psychological needs of average men and women; and those who heed what Dr. Muedeking so wisely and clearly says will be the better able to face unafraid the disturbing experiences of life. JOHN PITTS.

CORRESPONDENCE

Queen Elizabeth I, Too

SIR: Your June 13 issue carried a note concerning sale of a letter written by Pope Gregory XIII to Charles IX of France which seems to approve the dreadful St. Bartholomew's Day massacre. Perhaps your readers will be interested in the explanatory paragraphs which accompanied the story as carried by the National Catholic News Service. [They] suggest an interpretation quite different than your somewhat truncated account!

> Though the letter was dated Sept. 5—some 12 days after the massacre began—the Pope did not then know the true facts of the tragedy. Gregory XIII, on hearing the truth later, expressed horror and condemnation. When one of its organizers came to Rome he refused to see him, declaring: "I will not meet a murderer."
>
> The massacre was instigated by King Charles' mother, Catherine de Medici, for purely political purposes. It continued for nearly a month. An estimated 50,000 persons, mostly Protestants but including some Catholics, were killed.
>
> When the Pope wrote his letter he, like the other sovereigns in Europe, had only been informed officially that a plot to assassinate Charles IX had been discovered and foiled. What the historians forget to add is that Queen Elizabeth of England also sent Charles her congratulations.

The Pilot, MSGR. FRANCIS J. LALLY,
Boston, Mass. Editor.

Migrant Child Laborers

SIR: The excellent article about migrant children by Cyrus Karraker (June 13) should be a must on the reading list of every American. It is one of the finest articles urging Christians really to practice Christianity I have ever read.

JOANNE GOULART.
Oxford University Press,
New York, N. Y.

SIR: I read with considerable interest Prof. Karraker's moving article, "Forgotten Child Laborers." The treatment of migrant children in America constitutes nothing less than a national sin on a vast scale. But even Prof. Karraker conservatively underestimates the extent of the problem when he puts the number of migrant children at 100,000. The figure is probably considerably higher. A report issued by the U. S. Office of Education earlier this year states that "every year at least 600,000 [migrant] children are being denied the benefits of a public school education." Furthermore, according to this reliable source, "migrant children have the lowest educational attainments of any group in the nation. . . . They enter school later than other children, attend fewer days, make the least progress, drop out of school sooner, and constitute the largest single source of illiterates."

SOL MARKOFF,
Executive Secretary.
National Child Labor Committee,
New York, N. Y.

Shall We Pre-Test?

SIR: The article "Pre-Testing for the Ministry" (June 27) presents an inevitable trend in our scientific age. I am familiar with it in the Episcopal Church. I would like to add two ideas to Dr. Froyd's account. One is that pretesting should diagnose not only aptitude and interest but also basic ethical integrity. Is the future minister going to fail because of a tendency to jealousy or vindictiveness or bossiness (occasional faults of the clergy, including such supposedly well tried clerics as bishops, believe it or not)?

The other idea is that the sociological conditions for which the future minister is being tested need to be aired. The prospective minister should know what he is getting into. I have been a cathedral dean in the same city for nearly 19 years. During that time I have seen most of my fellow clergy of all denominations, excepting the Jewish and Roman Catholic, forced out of their jobs by restive or even belligerent congregations or congregational gangs. I call this existential situation (!) the Protestant peeve. Maybe congregations need pretesting too. Pretesting can help determine whether or not a ministerial candidate is a find, especially if it includes character analysis. The question remains whether or not the ministerial call has reasonably good sociological justification. Let me hasten to add that ministerial pensions and the like are some evidence at least that progress is being made sociologically too. My point is that pretesting and job analysis must go hand in hand.

JAMES M. MALLOCH,
St. James' Cathedral, Dean Emeritus.
Fresno, Calif.

SIR: It is with psychologically unhealthy terror that I receive the news about "Pre-Testing for the Ministry." Even though Mr. Froyd and his Viennese homonym have together done some good, I am praying for deliverance from the Educational Testing Service objectifiers and their psychological norms. They point toward the ascendancy of a "well adjusted" clergy—a day of calamity for souls. If it goes wild (as it often does), psychological pretesting could do incalculable damage to a church whose saints and leaders in years past have been visionaries, revolutionaries, crackpots and neurotics on whom God has bestowed his truth and grace while their better adjusted fellows sat idly by. I have been privileged to obtain two pretester's data sheets from the past:

> It is recommended that Augustine undertake a program of thorough personality integration (with therapeutic emphasis directed toward the pronounced feelings of guilt and unworthiness, especially concerning theft) before he is encouraged to accept psychologically strenuous work in the Hippo diocese.
>
> The prognosis in Dr. Luther's case is not good. He persists in throwing inkwells "at the devil," at one time severely injuring a near-by psychologist whom he apparently perceived as the same.

For Christ and the gospel's sake I must wish the educational testers the worst possible luck. GEORGE KOSKI.
Lutheran Student Association,
Gloucester, Mass.

Doing, Not Telling

SIR: Aute Carr's "Automation—Substitute for God?" (Part II, June 6) is a misguided missal. He cautions the church against doing anything more than talking about how to utilize the product of automation—"mass leisure that staggers the imagination." His pet idea is that "the church can never compete with secular organizations on a secular level, and it ought not to try." . . . He says that "our task is to provide men with a new understanding of what leisure really means." Apparently the church should be limited to preaching and not doing.

When the church cultivates those leisure activities that bring growth, self-fulfillment and a larger vision of thought, life and God, it proves that it can and does have a place in the field. It is not merely a matter of competing with secular organizations—leisure-time activities, no matter where conducted, should be weighed by what they achieve. The church has responsibility to supplement society and bring this new understanding of leisure by providing the real McCoy. How much better that the churches be doers of the Word and not hearers only!

VERN L. KLINGMAN.
Emmanuel Methodist Church,
Denver, Colo.

Matched Items

SIR: An A.P. announcement on the front page of the *Palo Alto Times* of June 18 reads: "The United States, in sharp reaction to the bomb death of an American in Nicosia, today denounced violence on Cyprus 'as a blind and senseless course.' " At the bottom of the same page is the following A.P. news item: "The Senate appropriations committee today voted 13-12 to add $1,160,000,000 . . . for the air force, most of it for more long-range bombers." Any comment on the above is superfluous. LOUIS OBED RENNE.
Menlo Park, Calif.

NEWS of the CHRISTIAN WORLD

Swiss Churches Offer More Aid

Protestants Invite Nation to Share Prosperity with People in Underdeveloped Areas

GENEVA, June 18.—Last week Swiss Protestant leaders voted to ask the whole nation for a substantial contribution on behalf of "economically weak" peoples outside Europe. The generous Swiss Protestants, historic friends of impoverished European minority churches and ready givers whenever calamities fall anywhere in the world, have not had their own continuing interchurch aid work in Asia during the postwar years. But, say some church leaders, a rising tide of concern for the so-called "underdeveloped countries" has recently been felt in this prosperous little land. They feel it should be encouraged, both for the material help that might thus be offered to those in need and for the spiritual good of the prosperous Swiss themselves.

Appeal to Entire Nation To Join in Giving

It was against this background that the Assembly of Delegates of the Swiss Protestant churches, meeting in Schaffhausen June 10-12, voted down a modest proposal to raise about $23,000 through the churches in the coming year for some extra-European interchurch aid project selected with the counsel of the Swiss Missions Council and the World Council of Churches. Instead, the delegates voted 36-17 in favor of a potentially much bigger program connected with the reviving of the Swiss "Thanksgiving Day," Sept. 16. The central idea of the resolution adopted is that all the churches, Catholic and Protestant alike, might join in calling upon the whole population to make generous individual gifts on this historic fast-day. To this pool of gifts the churches would themselves make grants, asking the state and federal governments to do the same. Hard to organize as such a threefold campaign would surely be, the delegates preferred to set their sights high in order to rally the whole nation to make an important contribution to the recovery of some economically handicapped area. Great stress was laid on the necessity that such assistance be offered in ways entirely in keeping with Switzerland's traditional neutrality vis-à-vis all power blocs.

Swiss Have Set Enviable Record of Giving

The Swiss Protestant churches, whose total baptized membership is about 2,600,000, contributed more than $7,700,000 (cash and kind) to European relief, reconstruction and interchurch aid in the first postwar decade. In 1955 alone, the Swiss Protestant Service Committee reported a total budget of more than $600,000, in cash and kind, well over half of which was given by the members of the churches.

Geneva Meets 'Tent Evangelism'

The churches of Geneva have this month joined in sponsoring a fortnight of tent evangelism, with Maurice Ray, the Lausanne radio preacher who is a pastor of the state church of the canton of Vaud, in charge. In spite of the rain and the unseasonable cold nearly 3,000 people have come out each evening, of whom a good number are thought to be without any ordinary church connection. Evangelist Ray has dealt directly and biblically with the real problems people face in their family life and in their work. In view of the interest shown, the campaign has been extended three more days.

Nearly a Third of Protestants Are Lutheran

The new directory of the Lutheran World Federation gives some interesting statistics. World Lutheranism, mainly concentrated in the historic state-connected churches of Europe, accounts for 3 per cent of the earth's population, 9 per cent of Christendom, nearly one-third of Protestantism. Of the 69.5 million baptized Lutherans, nearly 48 million belong to the 57 churches in the Lutheran World Federation. These churches are located in 29 countries.

Lutheran Minority Churches Hold Conference

In the light of these figures, the recent conference of European Lutheran minority churches, held in Semmering, Austria, is of special interest. Pastors came together from many lands where Lutherans are either a small minority of the native population (e.g., Austria, France, Hungary, Slovakia) or a German element that has settled on non-German soil, whether recently (e.g., England, Italy, Portugal, Spain) or centuries ago (e.g., Rumania). In the new "neutral state" of Austria, delegates from Western lands rubbed shoulders with brethren from Czechoslovakia, Hungary, Poland, Rumania and Yugoslavia. As in all minority churches, a strong denominational sense characterized the discussion of such themes as "Why Still the Lutheran Church?" The Czechoslovakian delegation presented a remarkable color film made by the Czech government. It portrayed the early Protestant martyr Jan Hus as a champion of the Bohemian masses against a "hypocritical foreign oppressor," the Church of Rome.

Baetz Retires as L.W.F. Relief Director

Reuben Baetz, director of Lutheran World Service at Lutheran World Federation headquarters in Geneva, is leaving for his native Canada, where he will become head of the Canadian Red Cross' disaster relief services. Baetz has given over six years to Lutheran welfare work in Europe.

HOWARD SCHOMER.

C.W.S. Gifts Improve Health Of Jamaican Children

On a recent visit to New York, Anglican Canon R. O. C. King, president of the National Christian Council of Jamaica, told Church World Service officers that the health of the 122,000 Jamaican children who were fed one hot meal a day five days a week through its Share Our Surplus program "has improved noticeably." School authorities report that school attendance is better and that the children are doing better at their studies.

Seminaries Look To the Future

American Association of Theological Schools Meets in Berkeley for Its Biennial Session

SAN ANSELMO, CALIF., June 28.—It is evident that Protestant theological education in North America has entered a period of new significance and great promise. This became abundantly clear to those who attended the biennial meeting of the American Association of Theological Schools in Berkeley, Calif., June 20-21. With a sense of unity of purpose and a spirit of cooperation in a common enterprise, the 173 delegates made decisions and took actions that will have far-reaching results in the years to come.

Sealantic-Aided Program

Most significant was the decision to embark on a new program of activities and services involving the 124 member institutions of the association. For the past 20 years the association has been accrediting schools which qualify by the accepted standards. Now a program of faculty fellowships is to be inaugurated for the purpose of increasing the number of competent professors and instructors. Significant help in matters of curriculum and of postgraduate study on a larger scale are envisaged. Concrete help in the matter of institutional finance is projected. Establishment of a central office with a full-time executive director to coordinate and implement these and other services is an essential part of the planning.

The new program is made possible by a gift of $725,000 from the Sealantic Fund. Of this amount, $500,000 was offered for a fellowship program if the association would administer it. An additional $225,000 was offered on a 10-year basis to employ an executive director and to get the program under way until other means of support could be developed. Climaxing many months of planning and preparation, the association voted unanimously to incorporate and to put the plans into effect. The proposed gifts were acknowledged with gratitude.

Executive Director Elected

By acclamation the association elected as executive director the man who has been its president during the past two years, Dean Charles L. Taylor of the Episcopal Theological School in Cambridge, Mass. While Dean Taylor has not yet accepted, those who have worked with him and noted his competence, leadership and ecumenical spirit in the cause of all the seminaries are urging him to accept this new responsibility. The former executive secretary, Pres. Walter N. Roberts of the United Theological Seminary, Dayton, Ohio, has been invited to serve as *ad interim* director until Dec. 31.

Dr. Roberts' leadership during the past two years was acknowledged as the association elected him president for the next biennium. As vice-president for the same period it named Dean Bernhard W. Anderson of Drew Theological Seminary; as secretary, Pres. Duke K. McCall of Southern Baptist Theological Seminary, Louisville; as treasurer, Pres. Frederick W. Schroeder of Eden Theological Seminary, Webster

Groves, Mo. Prof. Lewis J. Sherrill of Union Theological Seminary, New York, continues as chairman of the executive committee.

Survey of Theological Education

During the past two years a survey of theological education in the United States and Canada has been conducted under the guidance of Prof. H. Richard Niebuhr of Yale Divinity School, assisted by Daniel Day Williams and James M. Gustafson. This is the first comprehensive survey of the kind since the pioneering study made by Mark A. May and his associates a quarter-century ago.

Findings of the survey will be issued in two volumes. The first has already appeared under the title *The Purpose of the Church and Its Ministry* (Harper, $2.50). It deals primarily with three areas of concern: the church and its purpose, the emerging new conception of the ministry, and the idea of a theological school. Thus it shows that the nature of the church and the nature of the ministry determine the character of theological education. The second volume, to be titled *Theological Education in the United States and Canada,* will contain detailed findings of the survey. Meanwhile several church historians are collaborating on a work indirectly related to the survey. To be called *The Ministry in Historical Perspective,* it will fill a gap in literature on the ministry.

Prof. Niebuhr and his associates were present at Berkeley to discuss certain aspects of their study. It is evident that new definition of the main issues in theological education and orientation and content of curriculum are matters of vital concern to every seminary. The survey, made possible by a grant from the Carnegie Corporation, will provide helpful guidance in the years ahead.

Four Permanent Commissions

The new program for the theological schools in the coming decade provides for four permanent commissions to determine and administer the work, as follows:

1. The Commission on Accrediting, a continuing group, will maintain a list of seminaries accredited in the light of standards revised at the Berkeley meeting, where a program of periodic reinspection was provided for. The aim is to encourage the highest possible level of achievement among the member institutions.

2. The Commission on Faculty Fellowships will have responsibility for developing procedures under which the Sealantic grant can be most effectively used to increase the flow of capable young men and women into teaching positions in theological schools, and to further the effectiveness of those who already have teaching responsibility.

3. The Commission on Research, Study, and Counsel will be responsible for the development of knowledge which arises on the growing edges of theological education and for its practical application to the programs of the schools themselves. Sharing of experience and joint development of new techniques will emphasize the helpful cooperation that marks the new day among the seminaries.

4. The Commission on Financial Aid will study the needs of theological schools, the sources from which financial aid may reasonably be expected, and cooperative approaches to those sources in the interest of member institutions and the church as a whole.

(Continued on p. 886)

India Bans Films Slurring Africa

Denies Exhibition Permits to Six U.S., Two British Titles—Foreign Aid Stirs Political Debate

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, June 14.—In line with the central board of film censors' policy not to permit exhibition of films which show the people of Africa in an "improper perspective," the government has banned from exhibition in this country six U.S. and two British motion pictures. They are *Africa Adventure, Below the Sahara, Mogambo, The Snows of Kilimanjaro, Tanganyika* and *Untamed* (U.S.) and *African Queen* and *West of Zanzibar* (British). In adopting the new policy, the board took into consideration the tendency of most films with an African setting to concentrate on the primitive aspects of life in underdeveloped areas simply to provide spectacular entertainment, a tendency which not only gives a disparaging total impression but is also likely to wound the sensibilities of Africans. On several occasions African students in India have demonstrated in protest against the showing of such films. The board decided that in the interest of maintaining good relations with the African people films like these should be banned. However, its ruling in every case will be based on the individual film.

Foreign Aid Question A Touchy One

The question of foreign aid is a live one in India, in regard not only to the missionary enterprise but also to economic and industrial ventures. It provides meat for criticism by the Communist and other opposition political parties. Prime Minister Nehru dealt with the subject in a recent address opening the annual meeting in Bombay of the Swadeshi ("Products of One's Own Country") League. Dependence on foreign aid, he said, is a "disease" of every undeveloped country; the only way it can be eradicated from India is by depending on our own initiative and creative energy. Mr. Nehru referred to the many countries which are today heading for a fall because they depend too much on foreign help. He is not opposed to receiving such aid so long as no strings are attached and no loss of self-respect is involved. If strings are attached, he said, the recipient country is weakened and its freedom restricted.

Hindu Political Parties Active

Several of our political parties are based on religion. Four of the most widely known of these "communal" parties are Hindu—the Hindu Mahasabha, the Jana Sangh (People's party), the Ram Rajya Parishad and the Rashtriya Swayam Sevak Sangh. Though they stand for the dictatorship of one religion, one culture and one language, they claim to be democratic. The R.S.S.S. is the militant wing of Hindu communalism. It provides a philosophy and a program of action and has a disciplined body of trained workers. When its leader, M. M. Golwalker (known to his followers as Guruji, "Revered Master"), celebrated his 51st birthday recently, 50,000 people rallied in Poona and 30,000 in Delhi to honor the occasion. It is reported that throughout India 2.1 million rupees were contributed as a gift for Golwalker—near the target of 2.5 million he has set to finance the nation-wide Hindu revival campaign which he is conducting.

Proposed Legislation Affects Hindus

The government is considering a proposal for legislation calling for diversion to the five-year development plan of the subsidies enjoyed by Hindu religious shrines and endowments. Meanwhile, before the bill is introduced, an effort is being made to create a public opinion in its favor. On the other hand, Hindus themselves are propagandizing for legislation to forbid the slaughter of cows, which their religion venerates. Active in the effort are several organizations which have as their purpose the protection of the nation's cows.

Seek to Resolve Mar Thoma Argument on Liturgy

An appeal has been filed in our High Court against the lower court decision refusing an injunction asked by a member of the Mar Thoma Church against the metropolitan's use of the current liturgy. (See The Christian Century for Jan. 11, p. 53.) A recent conference of Mar Thoma clergymen urged the plaintiff to withdraw his suit, but he has not done so. The conference was called in an effort to resolve differences in the church regarding holy communion. Delegates unanimously adopted the following statement: "We declare and affirm that we reject transubstantiation, consubstantiation and localization. But we believe that in the holy communion Christ gives himself to the believing, and the believer enters into communion with him." The statement satisfies neither those who hold extreme reformist views nor those who take a very conservative position. But there is reason to hope that it may offer a ground for settling present liturgical differences in the church.

In Brief

In answer to a question asked in the recent session of parliament, the finance minister said that 91.2 million rupees (about $25 million) was received from foreign countries in 1955 for the support of Christian churches in India. Of this sum, roughly 69 million rupees came from the U.S. The government had no information as to how much was spent for propaganda and how much for charity.

A training course in the operation of small industries for African students was launched May 30 by the education minister of Bombay state. There are at present about 200 African students in various universities in this country.

The national government has asked the state governments to draw up plans for the gradual abolition of rickshaw pulling. It asks that rickshaws now in use be retired from service when they are worn out, that no licenses be issued for new vehicles or pullers, and that the areas where rickshaws are allowed be reduced from year to year. The labor ministers' conference held last November had recommended that rickshaw pulling be abolished step by step and that, pending total abolition, no new licenses be issued.

P. OOMMAN PHILIP.

Detroit Council Scores Tensions

Resolution Deplores Racial Antagonisms, Urges Churches of Area to Put Own Houses in Order

DETROIT, July 10.—In a hard-hitting resolution, the Detroit council of churches recently blasted racial segregation both in and out of the churches. The statement, released by a committee headed by Chester A. McPheeters, pastor of Metropolitan Methodist Church, expressed grief over conditions elsewhere in the land, praised the Supreme Court's decision outlawing public school segregation and asked help for victims of racial tensions everywhere. More important, it turned its chief attention to the Detroit area, deploring incidents of mob intimidation of Negro newcomers to "white" communities and calling on the church to "put its own house in order." (About 18 per cent of the Detroit population is Negro.) The message noted substantial progress made in the race situation in Michigan, including passage last year of fair employment practices legislation. At about the same time the message was issued, Episcopal Bishop Richard S. Emrich was publicly challenging the blatant segregation stand of Mayor Orville Hubbard of Dearborn (see the May 2 Century, p. 540).

See No 'Critical' Signs In Detroit Relations

Religious leaders in Detroit are inclined to repudiate reports in national periodicals which indicate that the racial situation here is in a critical state. They say that substantial progress is being made. A 34-member civic committee is making an attack on discrimination policies in hospitals. So far a representative of the white citizens' council movement has won no public support for his efforts to set up an office in segregated Dearborn, though he claims to have a measure of clandestine encouragement. In recent weeks this correspondent has visited—without special design — four traditionally white churches whose congregations included a surprisingly large percentage of nonwhite worshipers.

Michigan Churches Gird for Antigambling Fight

Whether Michigan's churches will have to go into battle on the legalized gambling issue again this fall will not be known until later this month. The progambling group must obtain 210,000 valid signatures on a petition before the proposal to legalize bingo and raffles can be placed on the November ballot. Since almost no efforts to obtain signatures have come into the open there is hope that the petition campaign will not succeed. Should it succeed, the Michigan council of churches is ready to set up a statewide Committee Opposed to Legalized Gambling. Two years ago our state and local church councils led in the defeat of a referendum calling for legalized lotteries.

Detroit Church Council Has Its Own Newspaper

The Detroit council of churches has launched an eight-page tabloid monthly, the *Detroit Church Newscaster*. Coeditors are the departmental directors of the unified

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staff of the Michigan and Detroit councils of churches. Carl E. Schock, the Detroit council's director of general activities, is business manager. The paper will carry news of the World, National, Michigan and Detroit councils of churches, as well as of other ecumenical happenings.

News About People

Estel I. Odle, for 10 years executive secretary of the Northwest Indiana Methodist conference's board of education, is the new director of Christian education for the Detroit council of churches, succeeding Elizabeth B. Bulkeley. . . . Leaders in the Detroit presbytery have presented to Kenneth G. Neigh a purse for an extended trip abroad, in appreciation of his successful leadership of Presbyterianism in Michigan. Neigh is executive secretary of both the presbytery and the Michigan synod. . . . Herbert L. Dudley, attorney who is president of Protestant Men of Detroit, laymen's department of the council of churches, has been re-elected national president of men's work for the African Methodist Episcopal Church. . . . Warren Grafton, pastor of Central Woodward Christian Church, succeeds Calvin F. Stickles as president of the Detroit pastors' union, which has on its rolls 700 Protestant and Orthodox clergymen. . . . Vernon I. Mumbulo, minister of Nardin Park Methodist Church, has been named chairman of Detroit's 10th annual Reformation festival. . . . Though in his late 50s, Brig. Gen. Lester J. Maitland has become a lay preacher in the Protestant Episcopal Church. He will serve a small parish in the upper peninsula. Gen. Maitland, director of the state aeronautics department, was head of Michigan's civil defense program until it was revealed that the United States had developed an H-bomb 2,400 times more devastating than the A-bomb dropped on Hiroshima. Two days after that announcement, he resigned his defense post with the comment: "The time to pray is now."

And So Forth

Relations between Protestant and Orthodox churches were strengthened here when Pres. Samuel C. Weir of the Detroit council of churches called for assistance for St. George's Greek Orthodox Church in Lincoln Park, completely destroyed by a recent tornado. Only a small part of the loss was covered by insurance.

The Birmingham council of united churchwomen has presented to the Michigan migrant ministry a station wagon, the "Harvester," equipped with materials to help in the ministry's service.

Led by its new executive secretary, Richard Cummings, the Detroit Baptist missionary society is making a survey of its churches and the communities they serve. The thoroughgoing study is being conducted in cooperation with the American Baptist Home Mission Society and the Detroit council of churches' department of research and church planning.

G. Merrill Lenox.

Texas Church Bans Segregation

The official board of the First Methodist Church of Mission, Tex., has voted to welcome as members people of "all races as they might become members of this community," Religious News Service reports.

Question Validity Of Klamath Plan

Institute Report Indicates Ending of Federal Control Over Tribe in Oregon Is Undesirable

Portland, Ore., July 2.—A Stanford Research Institute report dealing with the termination in 1958 of federal control over the Klamath Indian tribe has substantiated the growing opinion among informed people in Oregon that the termination act as now constituted is ill-conceived and cannot be enforced without doing harm to the Indians and creating a serious social and economic problem in the Klamath area.

A large number of the Indians queried in the institute's careful survey stated they did not know why they were selected for early termination of federal guardianship. Only 14 out of 100 interviewed believed that the tribe had requested termination. Only 6 believed they were more advanced than other tribes and for that reason were selected for termination. And 42 were unable to think of any reason at all for the move.

Unprepared for Termination

The report bears out the opinion of Management Specialists, engaged by the secretary of the interior to carry out the termination procedures set forth in the act, that the Klamath tribe is less well prepared for termination than was believed by the subcommittee of the committee on interior and insular affairs, which conducted hearings on the subject prior to enactment of the termination bill. Two of the specialists, T. B. Watters and E. G. Favell, recently visited the Indian bureau in Washington to plead for essential amendments and changes in the act if a great hardship is not to be inflicted upon the tribe and the Klamath area.

Attitudes of the on-reservation Indians toward termination are divided. Younger members are generally in favor, primarily because of the freedom and the financial benefits it seems to offer. Many but not all of the older members believe that the tribe is not ready for termination and that the government is doing them an injustice. They wish to feel protected and cared for; at the same time, they feel hostile and resentful towards supervisory organization. They want to have their per-capita payments, amounting to $800 per person and giving some families an income of as much as $4,000 a year; they would like to have all their hunting and fishing privileges preserved and all of the agency services retained; and they desire a measure of freedom not now possible. Even those who favor termination grow nostalgic when contemplating the loss of their hunting and fishing rights—which incidentally would bring a further decrease in the over-all income.

Educational Level Low

There is considerable confusion among tribe members concerning the implications of "termination," since many do not realize that to obtain their share of tribal assets they must withdraw permanently from the tribe. Nor are they fully aware of the economic consequences of termination; namely, being forced to compete with non-Indian neighbors for a livelihood.

The educational level of tribe members is

very low. Although public schools have been available to them since 1927, until last year the state could not enforce attendance. Over 25 years the educational conditions have shown small, if any, improvement. In the school year 1953-54, 324 Klamath children were attending the public schools from grades 1 to 12, but only 225 were promoted to higher grades. In 1954 only 12 were attending schools of higher education. Of 100 adults interviewed, 39 had grammar school training or less, 11 had had a brief period in high school, 11 had from two to three years in high school.

Future Looks Bleak

Lack of education is reflected in the scarcity of skilled workmen and the total absence of professional people in the Klamath tribe. If education is one yardstick by which to measure the ability of people to make their way in a complex society, the future of these Indians is very bleak as they seek to compete with their educated and well trained white neighbors. Even with the stepped-up educational program authorized under the act, it would be several years before many of the Klamaths would be qualified to handle the resources which would suddenly be made available to them when their property is turned over to the tribe and portioned off to those who withdraw.

The state department of education readily admits that the educational program to date has failed badly. This department and the federal Bureau of Indian Affairs have agreed to add to the original educational program provided by the act facilities to teach the provisions of the act to the Indians, to educate them on state laws and the application of these laws as the transition from the bureau to the state takes place, and to assist them in making individual decisions that go with their new position as citizens of Oregon.

What About Timberlands?

Meanwhile, one of the most vexing problems is the after-termination disposition of the vast timber holdings of the Klamath tribe. The research report indicates that fully 70 per cent of the members may choose to leave the tribe and take a money settlemnt for their holdings. The 647,000 acres of commercial timberland on the Klamath Indian reservation bear one of the finest stands of ponderosa pine in the world, including 500,000 acres of cutover land bearing nearly 2.9 billion board feet of merchantable timber, and 92,000 acres of virgin forest bearing about 1.2 billion board feet of merchantable timber. Under present management practices, provision is made for a "sustained yield" cut over many years. Timber men and the forestry service believe that this practice is the only way to maintain a sane and steady balance in the lumber market and make possible the best use of the tribe's timberlands.

Under the present law, the time allowed for the cruising, setting up for sale and final disposition of the lands to be sold seems too limited to achieve a reasonably satisfactory sales price. By August 1958, the tribe members who withdraw will have to receive the money coming to them, with a consequently depressing effect on the realizable values. This will also make much more difficult the management of the remaining assets in such a way as to assure a reasonable per-capita payment for members who remain in the tribe. Planning for the best interests of all would suggest that the reservation timberlands continue to be operated on a sustained yield basis. However, this is made impossible if a large number of members withdraw from the tribe, requiring the immediate sale of large portions of the timberland. Management Specialists, along with timber experts of the state, are eager to seek some amendment to the act that would make a sustained yield policy of operation possible.

Effect on Near-by Towns

The plans of the Indians who choose to take a cash settlement after termination are of particular concern to the cities contiguous to the reservation, since approximately 75 per cent of those who intend to withdraw from the tribe say they intend to remain near the reservation. Of those who desire cash settlement, most are able to indicate what they will do with their money. However, when asked to guess what their fellow tribesmen would do with their money, many said that their neighbors would "go on a binge," "drink it up," "gamble it away," etc.

Some form of management for remaining assets of the tribe, after settlement with withdrawing members, must be made before the period of termination. If a large number of persons remain in the tribe, a corporation is proposed; if a small number remain, a corporation under tribal management would have little chance of success, leaving only a trusteeship program as the desirable solution. But either plan would require much more time to set up than is allowed under the present act.

A committee of the Oregon council of churches has carefully studied the implications of the termination bill. As a result, it is calling a conference for Sept. 27, in cooperation with the department of sociology of Willamette University at Salem, to discuss the problems raised by the termination and seek solutions. The conference will bring

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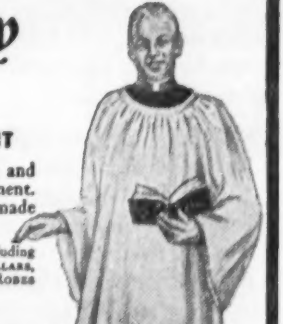

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together representatives of all organizations and agencies that are concerned—the Indian bureau, the state department of education, law-enforcement agencies, the judiciary, timber interests, churches and others.

Rep. Edith Green of Oregon has proposed an amendment designed to give Congress another look at Public Law 587. A major change she proposes would provide a nine-month review period before the secretary of interior could act on the basis of the appraisal and recommendations being formulated by Management Specialists. This waiting period would give Congress time to take any legislative action it may find necessary to improve the present act.

MARK A. TALNEY.

Ask German Cardinal to Intervene For Spanish Protestants

On behalf of the Evangelical Church in Germany, Bishop Otto Dibelius has written to Cardinal Frings of Cologne, asking him to use his influence to have the difficulties confronting the Protestant churches in Spain removed.

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Approve Regime's Secular Schools

In East Germany, Christian Democrats Have Been Converted from the Position Formerly Held

EAST GERMANY, June 21.—The Christian Democratic party in East Germany has changed its mind about religion in the schools. In 1945, when our "confessional" schools were made secular, Christian Democrats were opposed to the change, holding that the previous policy of offering religious instruction in the schoolrooms should be continued. Now Vice-Premier Nuschke, a Christian Democrat, and the Christian Democratic Union which he heads want the secular schools maintained for all East German children. At the recent Fifth Pedagogical Congress in Leipzig Dr. Nuschke criticized "some church circles" which he said are attacking the present system, looking backward to the confessional system that obtained before 1945.

Universities Seek to Interest Workers' Children

Over 60 per cent of all university students here are the children of workers and small farmers. This is due to a policy deliberately followed by the Communists and their allies, with the evident intention of having the universities turn out professional people who will be indoctrinated against capitalistic ideas. However, it has proved difficult so far to find enough "worker and peasant" young people willing to undergo the rigorous high school training needed for entrance to the universities or technical colleges. Although they are offered state fellowships, they hesitate to accept the small sum thus provided while their comrades are earning good money in the factories. For some time articles setting forth the advantages of scientific careers have been appearing in the newspapers and other journals read by workers and farmers, but the effort does not seem to be proving very successful. Meanwhile, children of middle-class intellectuals are being turned down by the universities. They must either seek some other line of work or go to West Germany, where they have no trouble enrolling at the universities. There is a growing feeling that our educational policy should be more realistic, so that all young people who have done good work in the high schools are eligible for admission to institutions of higher learning.

East German Protestant Book Firm Completes 10 Years

Despite great difficulty, Berlin's Evangelische Verlagsanstalt, only church publishing house in East Germany, has managed to publish an estimated 1,400 volumes since it was established 10 years ago. At its recent anniversary celebration Bishop Otto Dibelius congratulated Director Friedrich Bartsch and his staff of authors and editors for their services to the Protestant churches. He said that there is need for the many books which cannot be printed because of the small amount of paper obtainable in East Germany. The firm's books are sold out before they are off the press. In the past decade it has printed 1.3 million hymnbooks, a number of learned works, pamphlets of various types, musical notes, calendars, prayer books and (regrettably few) novels and short stories.

Catholic Philosopher Would De-Stress Greek Thought

Johannes Nessen is a Roman Catholic philosopher and theologian who does his own thinking. Some of his books have been published by Protestant firms. His latest is *Griechische oder Biblische Theologie?* (Koehler and Amelang, Leipzig). Greek theology, says Nessen, is based on rationalism, biblical theology on revelation. He thinks that both Protestant and Catholic churches should try to eliminate elements of Greek thought and place stress on biblical theology.

Time to Re-Evaluate Barth's Views?

Ernst zur Nieden, leading expert in men's work for the Evangelical Church in Germany, thinks that the church should not stick too closely today to the views of Karl Barth. In his recently published *Die Gemeinde nach dem Gottesdienst* ("The Congregation After the Service"), issued by Ehrenfried Klotz, Stuttgart, he says that the church was perhaps justified in the 20s and 30s in separating itself from life under the influence of Barth. But now, he insists, the church needs to face the work she must perform in the world and try to bring secular life under her influence. In the giant task of rebuilding and reconstruction following war, the church should play a part. In the 20s, many of our students, professors, pastors and church members eagerly embraced Barth's ideas as expounded in his interpretation of the Epistle to the Romans. They felt that he was right in opposing the liberal and rational views which had played such an important role through recent decades, and agreed that people must base their faith on firmer, more objective grounds. Now Nieden believes, we should all reconsider our appraisal of those ideas.

And So Forth

Before they entered the ministry, 9.5 per cent of all German Protestant pastors were engaged in other professional work.

In order to know and understand each other better, groups of young Christians in East and West Germany will exchange visits this summer. It is hoped that passport difficulties will not intervene. Many of the young East Germans who will go have been appointed as delegates from their congregations to the great Kirchentag to be held at Frankfurt in August.

In July all German Protestant congregations will celebrate the 250th anniversary of the departure of Pastor Ziegenbalg of Halle for India, where he was sent as a missionary by the great pietist theologian August Hermann Francke.

Judging from a letter sent to Bishop Dibelius by Dr. Dieckmann, president of the chamber of deputies, conscientious objectors will not get much legal support, if any, in East Germany. The letter points out that to refuse to bear arms would be no help to a state which might have to fight to abolish war.

"Christian Responsibility for Peace" is the title of an exhibit designed to persuade Christians to join the Communist peace organizations.

GERMANICUS.

Integration Suits Worry Virginians

State Attorney General Wants Special Legislative Session to Devise Opposition Weapons

RICHMOND, VA., July 3.—The interracial issue continues to boil in the political cauldron of the Old Dominion, with the fires fed by taxpayers' money. J. Lindsay Almond, Jr., state attorney general, is urging Gov. Thomas B. Stanley to call a special session of the general assembly to deal with school segregation problems, but he offers few suggestions as to what it might do. Says Almond: "I have fought to the end of the legal rope. As counsel for the state, it is my judgment that we must have state legislation on the subject in order to meet the attacks of the N.A.A.C.P." E. Blackburn Moore, speaker of the house, has demanded that Almond say what kind of weapon a special assembly session could provide to defend the state against school desegregation suits.

Bishop Cites Episcopalian Forthrightness on Race

Presiding Bishop Frederick B. Goodwin told the annual council of the Protestant Episcopal diocese of Virginia that the church must move forward to solve any new racial problems which may arise. He said the church has always acted forthrightly in dealing with racial questions, "in the spirit of understanding, of charity and of our common Lord." He pointed out that for the past 20 years representation in the council has been the same for both Negro and white laymen, and that in 1949 the council removed from its canons and from the diocesan constitution all terminology that might have been construed as denoting racial differences. Within the past six years, he reminded his listeners, Negroes have been admitted to membership by confirmation or letter of transfer in white congregations in Richmond, Fredericksburg and Fairfax county. "No Negro has ever requested in good faith membership in a white congregation in this diocese whose request was denied," he said.

Segregation Controversy Is Avoided by Methodists

In session at Harrisonburg June 12, the Virginia Methodist conference avoided a floor controversy over racial segregation after Charles T. Moses, state senator from Appomatox, decided not to introduce his proposed "secession" resolution. (See The Christian Century for June 27, p. 763.) However, he did offer a word of caution on racial integration in the Methodist Church. He said he believes in dealing with Negroes "according to southern tradition." "I'm not willing to take them into schools, the church or society on an equal basis," he said. "I'm a segregationist from A to Z." The conference was urged in a report from its board of temperance to "begin to study immediately the local option provisions of the state A.B.C. act and set in motion machinery that will make Virginia a model of sobriety."

Catholic Teachers Also for Released Time Courses?

The question of religious education in the state's public schools has again come to the fore. Under direction of the Virginia council of churches, nonsectarian religious education on released time has been permitted in some of the schools. Adequately trained teachers have been provided; pupils take the courses only on consent of their parents. Now J. Bernard More, a Roman Catholic priest, has asked whether his assistant pastor and nuns from the parochial school operated in connection with his church will be permitted to instruct Catholic classes in the county school building. The matter will go to the state attorney general for an opinion.

Presbyterians, U.S., Offer Commentary for Laymen

The Presbyterian, U.S., Board of Education, which has its headquarters here, has launched the first popular layman's Bible commentary. It approved an initial outlay of $65,000 for editing and development costs. The entire project, to require 10 years, may cost $450,000. Balmer H. Kelly has been named editor of the commentary, to be issued in 25 inexpensive paper-back volumes. The first four volumes will be ready in 1959, four each following year. The board hopes thus to put in the hands of its laymen and Sunday school teachers commentaries in nontechnical language presenting the best scholarship in the Reformed tradition.

And So Forth

Churches in this area have evidence that definite results accrued from the Billy Graham crusade conducted here April 29-May 20. In Richmond, 241 churches have received 4,324 "decision" cards; outside the city, 652 churches have received 1,786. In addition, 534 cards signed by teen-agers have

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been sent to pastors. The finance committee reports that total cost of the crusade was $60,825.

The five Russian Baptist leaders who visited the U.S. in May spent some time in Richmond as guests of Theodore F. Adams, pastor of First Baptist Church and president of the Baptist World Alliance. They spoke at several churches and were interviewed by the press.

Ben Lacy Rose, former army chaplain who for the past year has been pastor of Central Presbyterian Church, Wilmington, N. C., has been appointed to the chair of pastoral leadership and homiletics at Union Theological Seminary (Presbyterian, U.S.) here. David R. Holt of this city has been named assistant to the president. The seminary announces that John Seldon Whale of South Devon, England, whose books are known throughout the Christian world, will be visiting professor of Christian theology at the seminary during the third quarter of the next term.

F. J. Eckert of Cumberland, Md., has accepted a call to First English Evangelical Lutheran Church here, succeeding the late J. J. Scherer.

F. W. Burnham.

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THEOLOGICAL SCHOOLS

(Continued from p. 880)

An additional committee was authorized with responsibility for advanced theological studies. It will consider programs leading to advanced theological degrees, both in theological schools and in other institutions, and from time to time make recommendations concerning such programs to the association.

Other Theological Conferences

The host seminary for the sessions was the Berkeley Baptist Divinity School. Other seminaries in the San Francisco region were host to specialized groups connected with the association. The American Theological Library Association joined the larger group for some sessions but held meetings of special concern to theological librarians at Pacific School of Religion in Berkeley. The Association of Seminary Professors in the Practical Fields held its fourth biennial workshop on the campus of San Francisco Theological Seminary at San Anselmo for five days immediately preceding the general meetings. The whole question of the effectiveness of the work of the Christian minister was the subject matter of this workshop. Considerable attention was given to the findings of Prof. Samuel W. Blizzard on the contribution of the social sciences to theological education.

During the academic year just closed, 19,499 students were enrolled in the seminaries that comprise the association. This represents the professionally trained leadership of the Protestant churches of America in the coming generation. The future is full of tremendous opportunities, and there were evidences at Berkeley that the seminaries are alert to that new day.

Gurdon C. Oxtoby.

Curfew Reduces Teen-Age Crime

Atlanta Police Measure Cuts Arrests by 30 Per Cent—Revive Plans for Confederate Memorial

Atlanta, Ga., July 2.—The midnight curfew instituted by Chief Herbert Jenkins of Atlanta's police department has proved effective in curbing teen-age crime. The first 30 days it was in operation, 85 boys and girls under 18 years of age were arrested, a decrease of 30 per cent from the previous month. The curfew has been met with mixed feelings on the part of parents and juveniles. An accompanying ban on teen-agers' attendance at public dances affected about 20 establishments, including some private clubs. One thing the curfew did was put an end to the huge dances sponsored by Negroes in the city auditorium, beginning at midnight. These had attracted around 5,000 persons, many of them whites who watched the dancers from reserved sections. Numerous incidents of violence had occurred.

Georgians Remain Adamant On Segregation Issue

Georgia's attorney general, Eugene Cook, recently told an Alabama audience that this state will close its law school rather than admit a Negro student under federal court order. . . . Gov. Marvin Griffin says that Georgia will resist the Supreme Court decision outlawing segregation on all public buses. . . . The state's county commissioners have voted "positively and unequivocally" to strive to maintain school segregation. They declare that "regardless of what the federal government, or any division thereof, says or does, there will not be a mixing of the races in our schools." . . . Harrison E. Lee, principal of Speight Negro School at Fort Gaines, recently made speeches calling on Negroes to "forget integration." Since then, the press reports, he has resigned and "hastily left town with his family." . . . Eleven top officers of the Atlanta League of Women Voters recently resigned, charging that the state president is trying to force racial integration in its membership. . . . Georgia's system of state parks has become virtually privately operated in a move to safeguard segregation. The parks director has leased most of them to private citizens for a 12-month period.

Atlantans Resent Slur On Their Fair City

Saying that Atlanta is too close to Alabama and to Macon, Ga., where a Ku Klux Klan parade was held recently, Nat "King" Cole, Negro entertainer, canceled an engagement to appear in a variety show at the municipal auditorium here. Chief of Police Jenkins gave assurance that order would be maintained, and Mayor Hartsfield said he could not understand "why anybody on earth should hesitate to visit our friendly city." Cole explained that he didn't fear Atlantans, only "outsiders." . . . After living in New York city for the past five years, Hal Dumas, executive vice-president of the American Telephone & Telegraph Co., told the Atlanta Kiwanis club recently that although New Yorkers condemn racial segregation in the south, their own city is the

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"most painfully racial and religious clique-minded town in existence." Dumas, who was formerly president of the Southern Bell Telephone & Telegraph Co. here, praised Atlanta as the "finest, freest city I know anything about." . . . A group of Atlanta Negro ministers has requested the city to help increase the number of housing units by 1,000 "in view of the deplorable slum conditions of the alley dwellers."

Hopes Revive for Stone Mountain Memorial

Throughout the past four decades the proposal for a gigantic memorial to the Confederate dead on near-by Stone mountain has had many ups and downs. The mountain is the largest single pile of granite in the world. Years ago two sculptors started work on the face of the rock, but dissension and lack of funds resulted in suspension of the project. Now the dream of a suitable memorial has been revived. Owners of the mountain have joined with a group of 15 prominent young Georgians to assure completion of the memorial. Encouragement from the state and a promise of a $100,000 gift from the city of Atlanta add to the prospects of success. This is a project for all of Georgia. When completed it will draw visitors from all over the world.

In Brief

Recent reports in the *New York Times* say that segregation reigns in Florida to the same degree as in Georgia. At Delray Beach, the city commission has barred Negroes from public beach facilities by an emergency ordinance passed "to prevent interracial riots." And in an uproar growing out of the current battle over segregation, Gov. LeRoy Collins has suspended from office Henry Arrington, the first Negro to serve as an assistant state's attorney in Florida.

Georgia's clergymen are among the lowest-paid in the nation. The *Yearbook of American Churches* for 1956 lists their median income as $1,985, as compared with the national average of $2,412.

Chaplain Park Tucker of the Atlanta federal penitentiary, who recently appeared on the "This Is Your Life" television program, is the new president of the Atlanta Baptist ministers' conference.

Pres. Benjamin E. Mays of Morehouse College (Negro) here was one of 19 distinguished citizens honored recently by Delta Sigma Rho, national forensic society. Editor James S. Childers of the *Atlanta Journal* asked the American Society of Newspaper Editors to delete from the records of its recent convention the remarks made by Harry M. Ayers of the *Alabama Star* during a convention discussion of segregation. News reports indicated that Ayers had used "strong and derogatory" language about Negroes in arguing against integration. Childers explained that Ayers' views do not represent the general feeling of southern editors. He termed the remarks "an echo of an imagined past and a distortion of present reality."

JAMES P. WESBERRY.

Hymn Society Issues Paper No. XX

The Hymn Society of America has issued the 20th in its series of "papers" on hymnody. *The Olney Hymns* deals with the collection of 348 hymns issued in England in 1779, with treatises on John Newton and William Cowper, who together produced the hymns. Copies may be obtained at 35 cents each from the society at 297 Fourth Ave., New York 10. The society now has for sale complete sets of its papers, for which prices will be quoted on request.

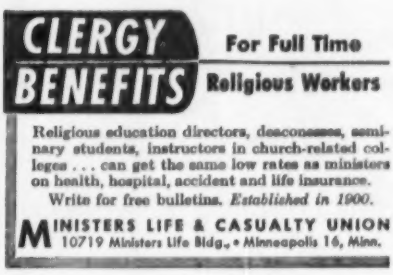
The Church Roll

Bishop Edwin E. Voigt of Aberdeen, S. D., is the new chairman of the Methodist commission on worship, succeeding Bishop Ivan Lee Holt of St. Louis.

Pres. Robert W. Gibson of Monmouth (Ill.) College was elected moderator at the recent 98th General Assembly of the United Presbyterian Church in Knoxville, Tenn.

At the biennial General Council of the Congregational Christian Churches in Omaha, Fred Hoskins, pastor of First Congregational Church, Oak Park, Ill., was elected minister (general secretary) of the council, succeeding Douglas Horton, now dean of Harvard Divinity School. Ashby E. Bladen, vice-president of the Aetna Insurance Group, New York city, was elected chairman of the council's executive committee. Percy L. Julian, Chicago chemist, was elected chairman of the Council for Social Action. He is the first Negro and the first layman to head the agency.

Recent deaths in the field of religion: Hans Meiser, retired bishop of the Evangelical Lutheran Church in Bavaria, formerly presiding bishop of the Evangelical Church in Germany, an outspoken foe of the Hitler regime and a leader in the work of the Lutheran World Federation, on June 8, at the age of 75. . . . Dawson Trotman, widely known evangelist and associate of Billy Graham, founder and director of the Navigators, international evangelistic movement, in a motorboat accident June 18, at the age of 50. . . . Frederic S. Fleming, rector of famous Trinity Church (Protestant Episcopal), New York city, and known in his denomination as one who had twice declined appointment as bishop, on June 20, at the age of 71. . . . Thomas J. Watson, Sr., head of International Business Machines Corp., philanthropist, active supporter of and participant in interdenominational Protestant enterprises, on June 19, at the age of 82. . . . Paul Martin, a chief administrative officer at Princeton Theological Seminary 1906-32 and the oldest alumnus of Princeton University, on June 21, at the age of 94. . . . Alexander C. Zabriskie, professor and former dean of Virginia Theological Seminary (Protestant Episcopal), Alexandria, Va., on June 23, at the age of 58. . . . Joseph M. Evans, since 1930 pastor of 11,000-member Metropolitan Community Church, Chicago, cofounder and former president of the International Council of Community Churches, on June 27, at the age of 83. . . . Edward A. Steiner, native of Austria who arrived penniless at Ellis Island in his teens and later became widely known as a writer and expert on immigration problems, Congregational minister, professor of applied Christianity at Grinnell College, Grinnell, Iowa, from 1903 until his retirement in 1941, in Claremont, Calif., on June 30, at the age of 90. . . . Gordon E. Fey, son of Harold and Golda Fey, at Woodbine, N. J., on June 22. He was born at Manila, P. I., in 1930, when his parents were missionary teachers of the Disciples of Christ at Union Seminary there.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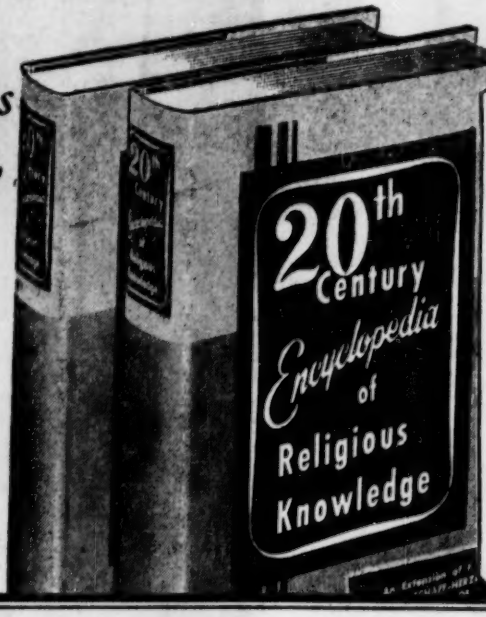

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